

Al Barelwiya

Taareekh o Aqaaid

Musannif

Allama Ihsan Ilaahi Zaheer Shaheed

Mutarjim

Ataa-ur-Rahman Saaqib

Transliteration

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَتُوبُ إِلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ وَعَلَى آلِهِ وَأَصْحَابِهِ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا. أَمَّا بَعْدُ.

Koi musalman is mein shak nahi kar sakta ke Janab Muhammad ur Rasool Allah ﷺ is deen-e-haneef ko Allah Ta'ala ki taraf se mukammal kiye jaane ke baad is duniya ko chod kar 'الرفيق الاعلى' se jaa mile.

Allah Ta'ala ne Quran mein irshad farmaya:

Aaj Maine Tumhare Liye Tumhara
Deen Mukammal Kar Diya Aur Tum
Par Apni Nemat Poori Kardi Aur
Tumhare Liye Islam Ko Deen Ke Taur
Par Pasand Kar Liya.

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَنْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.
(Surah-al-Baqara: 165)

Islaam shuru se hi ek mukammal deen hai, ye kisi bhi qism ki ziyaadati ka mohtaaj nahi, lihaaza is deen-e-kaamil mein kisi bhi qism ki bidat ko jaari karne ki zaroorat nahi. Chaahe wo bidat Allah Ta'ala ke taqarrub ke liye, ya phir Rasool Allah ﷺ ki aqeedat-o-mohabbat mein. Jis shakhs ne bhi bidat jaari ki, ya uski taraf logon ko daawat di, unka difaa kiya, ya un par ba-zid amal karta raha to goya usne shariyat-e-islamiya ko naaqis samjha aur us ne Allah Ta'ala aur uske Rasool ﷺ ke deen ki islaah ki. (nauzubillah)

Dushmanaan-e-Islaam ne islam ko nuqsaan pohonchane aur khatam karne ki bahut koshish ki, jab wo baahar se kuch na kar sake to musalmano ke andar hi aesi firqe ko janam diya, phir unki saraparasti ki, ya phir aesi tanzeemo'n ka ta-aawoon kiya jo islam ke aqaaid-o-ibaadaat mein shirk aur bidaat ki na sirf milaawat karta hai, balke use asal deen bana kar pesh karta hai, uski taraf daawat bhi deta hai, aur agar koi un baatil aqaaid ke khilaaf Quran aur Ahadees pesh kare to use laa-mazhab, murtad, zindeeq aur kaafir bhi keh deta hai.

Barre-sagheer mein ek aesa firqa hai jo apne aap ko Ahle Sunnat wal Jamaat, Ahle Sunnat, Sunni aur tanaa-tan sunni kehta hai. Par urf-e-aam mein us firqe ki pehchaan uske baani Janab Ahmad Raza Khan ke aabaai watan Bareilly se nisbat ki wajah Barelwi pad gai hai. Isi liye munaasibat se Allama Ihsaan Ilaahi Zaheer Shaheed رحمۃ اللہ علیہ ne apni kitaab ka naam Al Barelwiya rakha.

Allama Shaheed رحمۃ اللہ علیہ is kitaab mein 5 Baab Qaaem Kiye Hain ① Barelwiyyat Taareekh-o-Baani ② Barelwi Aqaaid ③ Barelwi Taalimaat ④ Barelwiyyat Aur Takfeeri Fatwe ⑤ Afsaanwi Hikayaat. Har baab ke tahat bahut saare zimni (subsidiary) abwaab bhi shaamil kiye hain.

Allama Shaheed رحمۃ اللہ علیہ ne is kitaab ki zakhaamat ko na badhate hue sirf Ahmad Raza Khan Saahab aur unke qareebi saathiyo'n, shaagird, ya phir barelwi maktab-e-fikr ke sarkhel ulama hi ki kutub ka istemaal kiya hai. Warna is kitaab ki kai jilde'n shaaya ho jaaengi.

Qaaraeen is kitaab ko padhte hue ye zaroor samajh jaaenge ke Ahmad Raza Barewli aur unke ashaab ne taan-o-tashnee aur bohtaan-baazi ke liye bahut hi ghlaeez aur fahash zabaan ka istemaal kiya, uske bawujood Allama Shaheed رحمۃ اللہ علیہ ne apna usloob-e-tehreer shuru se aakhir tak mohazzib aur shaaista rakha. Alhamdulillah!

Is kitaab ko Allama Shaheed رحمۃ اللہ علیہ ne pehle arbi mein likha, aur Shaikh Ataa-ur-Rahman Saaqib رحمۃ اللہ علیہ ne iska urdu mein tarjuma kiya. Urdu pdf mein 'Arz-e-mutarjim' ke tahat Ataa-ur-Rahman Saaqib رحمۃ اللہ علیہ ne likha: *"Quran-e-Majeed ki aayaat ka tarjuma Shah Rafiuddin Mohaddis Dehelwi رحمۃ اللہ علیہ ke tarjuma-e-quran se naql kiya gaya hai, baad mein andaaza hua ke us mein qadre ibhaam hai, agle edition mein uski talaafi ki bhi koshish ki jaaegi"*. Isi wajah se is roman edition mein Ahsan-ul-Kalam, (Darussalam Edition se) Haafiz Salahuddin Yusuf رحمۃ اللہ علیہ ka tarjuma shaamil kiya gaya hai.

Is kitab ka pehla roman edition 2017 mein upload kiya gaya tha, is jadeed edition mein tamaam Qurani Aayaat, aur arbi ibaaraat ko shaamil kiya gaya hai, saath hi faarsi ashaar ka artificial intelligence ki madad se aasaan urdu mein tarjuma kiya gaya hai. Bahut se urdu

alfaaz aese hain jinhe'n aam bol-chaal mein kam istemaal kiya jaata hai, aese alfaaz ki ek list is roman edition ke aakhir mein shaamil ki gai hai.

Allah se dua hai ke Musannif, Mutarjim-e-kitaab, Mutarjim-e-Quran ki in koshisho'n ko qubool kare, unke darajaat ko buland kare aur unki koshisho'n se ummat-e-muslima ko sahih deen ki taraf rehnumaai kare. Ameen.

Tamaam Qurani aayaat ko <https://quranwbw.com/> se copy kiya gaya hai aur ahadees-o-aasaar ke arbi text ko asal urdu kitaab ko dekh kar type kiya gaya hai.

Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho to neechе maujood email par contact keejiye. rehan.hse@live.com

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Ameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَاٰلِهٖ وَصَحْبِهٖ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

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Arz-e-Mutarjim

Shaheed-e-Islam Allama Ihsaan Ilaahi Zaheer رحمہ اللہ کی یہ tasneef bhi baaqi tasaaneef ki tarah quwwat-o-istidlaal aur Islam hamiyyat-o-ghaerat¹ ki aaina-daar hai. Taalim ke saath-saath Barelwi taalimaat ki nashr-o-ishaa-at aur maqbooliyat mein agarche bahut kami aai hai magar uska ek nuqsaan ye bhi hua ke jadeed tabqa mazhab se door hota chala gaya. Jadeed tabqe ne jab Islam ke naam par khurafaat aur bidaat ka irtikaab hote hue dekha to usne tehqeeq ki bajaae ye gumaan kar liya ke shayad mazhab-e-Islam isi ka naam hai. Chunache Barelwi-afkaar ne nai nasl ko Islam se door karke ilhaad-o-laa-deeniyat² ki aaghosh mein phenk diya.

In halaat mein kisi aisi kitab ki ashad³ zarurat thi jo nai nasl aur jadeed taaleem-yaafat tabqe ko ye batlaati ke wo shirkia umoor aur khurafaat-o-bidaat, jinhe'n wo apne gird dekh rahe hain, unka irtikaab agarche mazhab ke naap par ho raha hai. Magar, Kitab-o-Sunnat ki pakiza taalimaat ka unse koi taalluq nahi. Allama Sahaab رحمہ اللہ کی یہ kitaab us zarurat ko poora karne ka ek maussar⁴ zariya hai.

Bahut der se aap ki tamaam kutub ka Urdu tarjuma shaaya karne ka mutaalaba ho raha tha, taake doosre mulko'n ki tarah Pakistan ke awwam bhi un kutub se istifaada kar sake'n. Bil-aakhir Idaara Tarjuman as-Sunnah ne Aap رحمہ اللہ کی tamaam kutub ke Urdu taraajim shaaya karaane ka faisla kar liya. Is silsile mein aapki tasneef 'Al Barelwiya' ka Urdu tarjuma qaraeen ke pesh-e-khidmat hai. Ummeed hai In sha Allah al-Aziz is kitab ka mutaala-a bahut se ahbaab ke liye raah-e-raast par aane ka zariya hoga aur ye baat musannif marhoom ke darajaat ki bulandi ka baais hogi.

Allama Saahab رحمہ اللہ is kitab mein ek aisa baab bhi shamil karna chaahte the jo raza khaani fiqa ke chand masaail par mushtamil tha. Jo mahez

¹ T: (غَيْرَت) Sharm, hayaa, izzat-e-nafs ka lihaaz-o-khayaal [RKT]

² T: (لَا دِينَيَّة) Ilhaad, dhariyat, disbelief [RKT]

³ T: (أَشَدَّ) Nihaayat shadeed ya sakht, bahut ziyaada [RKT]

⁴ T: (مُؤَثِّر) Asar kiya hua, taaseer kiya gaya [RKT]

zehni talazzuz¹ ke liye farz kiye gae hain. Magar tehzeeb-o-shaistagi ka taqaaza tha ke unhe'n is kitab ka hissa na banaaya jaae. Aap ﷺ farmate the ke Arbi zaban un fahhaash masaa'il ki mutahammil² nahi hai. Wo tamaam hawaala-jaat mere paas mehfooz hain.

Urdu tarjuma karte waqt main bhi is nateeje par pohoncha hoon ke unke zikr ki zarurat mehsoos hui, to agle edition ke muqaddame mein unhe'n zikr kar diya jaaega. Tarjuma karte waqt maine Arbi ibaraat ka tarjuma karne ki bajaae Barelwi hazrat ki asal kitabo'n ki ibaarato'n ko hi naql kar diya hai. Taake tarjuma dar tarjuma se mafhoom mein tabdeeli na aae.

Choonke bahut hi kam arse mein is kitaab ke tarjuma aur tabaa-at ka kaam mukammal hua hai, is liye laaziman is edition mein ilmi ya fanni kotahiya'n qaraeen ikram ko nazar aaengi. In sha Allah agle edition mein unhe'n door karne ki mukammal koshish ki jaaegi. Qaraeen apni aaraa³ se aagaah farmaae'n.

Quran-e-Majeed ki aayaat ka tarjuma Shah Rafiuddin Muhaddis Dehelwi رحمہ اللہ ke tarjuma-e-quran se naql kiya gaya hai. Baad mein andaza hua ke us mein qadr-e-abhaam hai, agle edition mein uski talaafi ki bhi koshish ki jaaegi. In sha Allah

Ataaur Rahman Saaqib

Idaarah Tarjuman as Sunnah, Lahore

14th Ramadan al Mubaarak 1408 H - 1st May 1988

¹ T: (تَلَذُّذٌ) Lazzat-andozi, mazaa ya lutf haasil karna [RKT]

² T: Tahammul karne waala, bardaasht karne waala, saabir [FL]

³ T: (آراء) Raae ki jamaa [RKT]

By: Fazeelat ash-Shaikh Atiya Saalem

Judge Sharai Adaalat Madinah Munawwarah wa Mudarris wa Khateeb Masjid-e-Nabawi Shareef

Hamd-o-Salaat ke baad! Mujhe Fazilat al-Ustaaz Ihsaan Ilaahi Zaheer رحمۃ اللہ علیہ ki kitab ‘Al Barelwiyyat’ padhne ka mauqa mila. Kitab padh kar mujhe is baat par shadeed haerat hui ke musalmano’n mein is qism ka giroh bhi maujood hai, jo na sirf faruaat¹ mein shariyat-e-Islamia aur Kitab-o-Sunnat ka mukhaalif hai, balke uske buniyadi aqaaid hi Islam se mutasaadim² hain.

Agar is kitab ke musannif ki ilmi dayaanat poori duniya mein musallam na hoti, to hame’n yaqeen na aata ke is qism ka giroh Pakistan mein maujood hai. Is kitab ke jaleel-ul-qadar musannif ne us giroh ke aqaaid-o-afkaar se naqaab utha kar ye saabit kiya hai ke Kitab-o-Sunnat ke saath unka koi taalluq nahi. Lihaaza us firqe ko chaahiye ke wo un aqaaid se tauba kare’n aur Tauheed-o-Risaalat ke tasawwur se aashna ho kar apni aaqibat³ ko sawaarne ki taraf tawajjo de’n.

Is kitaab ke mutaala-a ke baad hame’n andaaza hua hai ke unke aqaaid ki buniyaad Quran-o-Hadees ki bajaae tawahhum-parasti⁴-o-taswwuraati qism ke qisse kahaniyo’n par hai. Musannif Jaleel Shaikh Ihsaan Ilaahi Zaheer رحمۃ اللہ علیہ ne us giroh ke paerukaaro’n ko hidayat-o-rehnumaai aur seedhe raaste ki taraf daawat de kar haqeeqi maano’n mein us giroh par bahut bada Ihsaan kiya hai. Allah Ta’ala unki is qaabil-e-qadr koshish ko qubool farmae, Ameen.

Jaha’n tak Musannif رحمۃ اللہ علیہ ke usloob-e-tehreer ka taalluq hai, to wo mohtaaj-e-bayan nahi. Unki tasnifaat ka mutaala-a karne waala har

¹ T: (فُرُوعَات) Juziyaat, ye buniyaadi usool se nikalne waale amali ahkaam hain, jo roz-marra ki zindagi mein musalmano ki rehnumaai karte hain [RSB]

² T: (مُتَصَادِم) Ghair-muwaafiq, takra jaane waala [RKT]

³ T: Aakhirat, anjaam, khaatima [FL]

⁴ T: (تَوْبِیْمٌ پَرَسْتِ) Be-buniyaad aur khayaali baato’n par yaqeen karna [RSB]

qaari unke adabi-zoq¹ aur quwwat-e-daleel se acchi tarah aagaah hai.

Is kitab ke musannif ki is mauzoo par khidmaat-o-masaai qaabil-e-tehseen hai. Jis tarah se ilmi, tehqeeqi aur pur-zor andaaz ke saath unho'n ne is mauzoo par qalam uthaaya hai is ki bina par unki tasnifaat taaleemi darsgaaho'n aur tehqeeqi maraakiz mein hawaala aur sanad² ki haesiyat ikhtiyaar kar chuki hai.

Musannif marhoom ki bahut badi khoobi ye hai ke unhe'n apni maadri zabaan ke alaawa doosri bahut si zabaano'n par bhi dastaras³ haasil hai. Jiski wajah se unho'n ne Qadiyani, Baabi, Ismaili, Shia, Bahaai aur Barelwi firqo'n par jo mawaad pesh kiya hai, wo nihaayat mustahsan⁴ aur islami, ilmi-o-tehqiqli maktoobaat meni qaabil-e-qadr izaafa hai.

Is kitab ke mutaala-a ke baad chand umoor ki tauzeeh⁵ zaroori hai:

Is firqe ke maussis⁶ ke haalaat-e-zindagi se waazeh hota hai ke unki ye tehreek ilmi hai na fikri aur na hi adabi⁷. Unki saari sargarmiyo'n se sirf angrezi istemaar⁸ ko faaeda pohoncha. Us tehreek ke alaawa doosri tehreek jo angrez ke mafaad mein thi, wo mirza ghulam ahmad qadyaane ki tehreek thi.

Janab Ahmad Raza Barelwi ka wahabiyo'n ki mukhaalifat karna, unpar kufr ka fatwa lagaana, jihaad ko haraam qaraar dena, tehreek khilaafat aur tehreek tark-e-muwalaat⁹ ki mukhaalifat karna angrez ke khilaaf jaddo jahad¹⁰ mein masroof muslim rehnumao'n ki takfeer karna aur is qism ki doosri sargarmiya'n angrezi istemaar ki khidmat aur uske haath mazboot karne ke liye thee'n.

¹ T (آدبی ذوق) Adab (literature, language) par mahaarat/command [RSB]

² T: (سند) Sadaaqat-naama, dastawez, jawaaz, bharosa karne ki cheez [RKT]

³ T: (دسترس) Rasaai, pohonch, qaabu, qudrat, ikhtiyaar [RKT]

⁴ T: (مستحسن) Pasandida, behtar, accha [RKT]

⁵ T: (توضیح) Wazaahat, saraahat, tashreeh, sharah [RKT]

⁶ T: (مؤسس) Buniyaad rakhne waala, baani, founder [RKT]

⁷ T: (آدبی) Adab se mutaaliq [RKT]

⁸ T: (اشیغمار) Kisi mulk ko apni amaldaari mein lena ya ghulam banana, colonization [RKT]

⁹ T: (تَرَک مَوالات) Hukumat se badzan ho kar awaam ki ahkaam-e-sarkaari se roo-gardaani, hukumat ke saath adm-e-taa-aawun-o-ittihaad, non-cooperation [RKT]

¹⁰ T: (جَدّ و جَہْد) Mehnat, mashaqqat, koshish karna, make an effort, strive [RKT]

Is zimn mein ye baat bhi ahem aur qaabil-e-tawajjo hai ke Janab Ahmad Raza Saahab ka ustad Mirza Ghulam Qaadir Baig, Mirza Ghulam Ahmad Qadiyani ka bhai tha.

Angrez ki taraf se is qism ki tehreeko'n ke saath ta-aawoon¹ karna bhi baeed-az-aql² nahi. Is liye ye kehna ke is tehreek ke peeche istemaar ka khufiya haath tha, ghaer-mantiqi baat nahi hai. Aur agar is qism ki tehreeko'n ke baaniyo'n ko angrezi hukumat ke zawaal ka pehle se ilm hota to wo apne mauqif ko yaqeenan tabdeel kar lete. Lekin unka khayaal iske bar-aks tha.

Us firqe ke paerukaar ek taraf to is qadr ifraat³ se kaam lete hain ke unka auliya ikram aur nek logo'n ke mutaalliq ye aqida hai ke wo khudai ikhtiyaraat ke maalik aur nafa-o-nuqsaan pe qudrat rakhne waale hain. Neez duniya-o-aakhirat ke tamaam khazane unhi ke haath mein hain. Aur doosri taraf tafreet⁴ ka shikaar hote hue ye aqida rakhte hain ke jo shakhs apni zindagi mein namaz roze ka taarik raha ho, uske marne ke baad uske aqaarib uski namazo'n, rozo'n ka fidya dekar aur 'حيلة اسقاط'⁵ par amal karke gunah maaf karwaake use jannat mein daakhil karwa sakte hain.

Is qism ke aqaaid ka daur-e-jahiliyyat mein bhi wujood na tha. Barelwi-hazraat ne apne siwa tamaam par kuffaar-o-murtadeen hone ka fatwa lagaya hai. Hatta ke unho'n ne apni fiqhi bhai deobandiyo'n ko bhi maaf nahi kiya aur unke nazdeek har wo shakhs kaafir-o-murtad hai jo unke imam-o-baani ke nazariyat se muttafiq na ho. Musannif رحمه الله ne is kitab ke ek mustaqil baab mein iski wazaahat farmai hai.

Ahmad Raza ne Imam Ibne Taimiyyah رحمه الله aur Imam Mohammed bin Abdul Wahhab par kufr ke fatwe lagaae hain, unka jurm faqat ye tha ke wo logo'n ko Kitab-o-Sunnat ki ittiba neez bidaat-o-khurafaat se

¹ T: (تَعَاُون) Ek-doesre ki madad karna [RKT]

² T: (تَبْعِيدُ أَرْعَاقِ) Jo samajh se baala-tar/baahar ho [RSB]

³ T: (اِفْرَاط) Hadd-e-etedaal se badh jaana, tajaawuz [RKT]

⁴ T: (تَفْرِيط) Kami karna, kotaahi karna [FL]

⁵ T: (حيلة اسقاط) Maiyyat ke zimme jo faraaiz reh gai hain wo maaf ho jaae'n, us niyyat se maiyyat ki taraf se sadqa-o-khairaat kiya jaata hai, us amal ko heela-isqaat kehte hain [RSB]

ijtinaab ki daawat dete the. Ghaerullah ki ibaadat aise shirkiya aqaaid se bachne ki talqeen farmate the aur poori ummat ko *Laa Ilaaha Illallah Muhammadur Rasool Allah* 'لا اله الا الله محمد رسول الله' ke parcham tale muttahid karna chaahte the.

Is daur mein bhi ittihaad-o-ittifaaq ki sirf yehi soorat hai ke ham in tamaam aqaaid-o-nazariyat ko tark kar de'n jo Quran-o-Hadees ke mukhaalif ho'n, neez jo ahed-e-Nabawi ﷺ aur khilaafat-e-raashida ke daur ke baad ki ejaad ho'n aur islami qawaaed-o-zawaabit se mutasadam ho'n. Is mein koi shak nahi ke ghaerullah se madad maangna, nek bando'n ko qaadir-e-mutlaq samajhna ya unhe'n Allah Ta'ala ke ikhtiyaraat mein shareek karna, qabro'n par jaakar apni hajaat talab karna aur is qism ke baatil aqaaid Islam ke taswwur-e-tauheed ke mukhaalif hain. Hame'n chaahiye ke unse ijtinaab kare'n aur sirf Allah Ta'ala ki zaat ko hi tamaam ikhtiyaraat ka maalik samjhe'n.

Dua hai ke Allah Ta'ala hame'n Kitab-o-Sunnat par ghaur karne aur Salaf-o-Saaliheen ke raaste par chalne ki taufeeq ataa farmae. Ameen

Atiya Mohammed Salem

Judge Sharai Adaalat Madinah Munawwarah-o-Mudarris-o-Khateeb Masjid-e-Nabawi Shareef

Muqaddama

الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّهِ مُحَمَّدٍ خَاتَمِ الْأَنْبِيَاءِ الَّذِي لَا نَبِيَّ بَعْدَهُ
وَعَلَى وَاصِحَابِهِ وَمَنْ تَبَعَ مَسْلِكِهِمْ وَاقْتَدَى بِهَدْيِهِمْ إِلَى يَوْمِ الدِّينِ وَ بَعْدُ!

Doosre bahut se ghaer-islami firqo'n par kutub tasneef karne ke baad mein barre-shageer paak-o-hind mein kaseer taadaad mein paae jaane waale giroh "Barelwiyaat" par apni ye tasneef qaraeen ke mutaala-a ke liye pesh kar raha hoon.

Is giroh ke aqaaid baaz doosre islami mulko'n mein tasawwuf ke naam par raaej hain, ghaerullah se faryaad-rasi¹ aur unke naam ki mannate'n maanna jaise aqaaid saabiqa daur mein bhi raaej-o-muntashir² rahe hain. Barelwi-hazraat ne un tamaam mushrikaana aqaaid aur ghaer-islami rusoom-o-riwayaat ko munazzam shakl de kar ek giroh ki soorat ikhtiyaar karli hai.

Islami taareekh ke mutaala-a ke baad ye baat waazeh ho jaati hai ke ye tamaam aqaaid aur rasme'n Hindu saqaafat³ aur doosre adyaan⁴ ke zariye se musalmano mein daakhil hui aur angrezi istemaar ki wistaat⁵ se parwaan chadhi hain.

Islam jaddo-jahad ka dars deta hai, magar barelwi-afkaar-o-talimaat ne Islam ko rasm-o-riwaaj ka majma' bana diya hai. Namaz, Roze ki taraf daawat ki bajaaye unke mazhab mein urs-o-qawwali, peer-parasti, nazr-o-niyaaz dekar gunaho'n ki bakhshish waghaera aise aqaaid ko ziyaada ehmiyat haasil hai. Main Barelwiyaat ke mauzoo par qalam nahi uthaana chaahata tha. Kyounke main samajhta tha, barelwiyaat choonke jahalat ki paedawaar hai, is liye joo'n-joo'n jahalat ka daur khatam hota chala jaaega, too'n-too'n barelwiyaat ke afkaar bhi khatam ho jaaenge.

Magar jab maine dekha ke barelwi-hazraat bidaat aur shirkiya umoor ki

¹ T: Fariyaad ko pohonchna, insaaf [RKT]

² T: Bikharne waala, be-tarteef, tittar-bittar [RKT]

³ T: (تَقَفَات) Tehzeeb, culture, costumes and beleifs [RKT]

⁴ T: (أَدْيَان) Deen, mazhab [RKT]

⁵ T: (وَسَاطَت) Zariya, waasta, wasila, tawassut [RKT]

nashr-o-ishaa-at mein muttahid ho kar jaddo-jahad mein masroof hain aur us silsile mein unho'n ne haal hi mein *Hijaaz Conference* ke naam se bahut se ijtema bhi munaqqid karna shuru kar diye hain, jin mein wo Kitab-o-Sunnat ke muttabieen ko ta'an-o-tashni¹ ka nishana bana rahe hain aur unhe'n *Gustaakhaan-e-Risaalat* aur doosre alqaab se nawaaz rahe hain, to mukhtalif ghalat-fehmiyo'n ko door karne ke liye aur jadeed tabq ko ye baawar karnaane ke liye ke Islam tawahhum-parasti aur doosre jaahilaana afkaar se bari² hai aur Kitab-o-Sunnat ki taalimaat aql-o-fitrat ke aen mutaabiq hain.

Awwaam ko is haqiqat se aagaah karne ke liye maine zaroori samjha ke ek aisi kitab tasneef ki jae jo barelwiyyat aur Islami taalimaat ke darmiyan farq ko waazeh kare taake shariyat Islamia ko un aqaaid se paak kiya ja sake jo Islam ke naam par us mein daakhil ho gae hain. Halaanke shariyat Islamia ka unse koi taalluq nahi!

Barelwi-hazraat ne har us shakhs ko kaafir qaraar diya hai jo unke afsaanvi qisse kahaniyo'n par imaan nahi rakhta aur unki bidaat ko Islam ka hissa nahi samajhta.

Hamare mulk ke awwam haqiqat se be-khabar hone ki wajah se un logo'n ko gustaakh samajhte rahe, jo haqeeqi maano'n mein islami aqaaid ke haamil aur ahd-e-Nabavi ﷺ se wabasta Islam par hi imaan rakhte the. Aur ye baat haq ki nashr-o-asha-at ke raaste mein haayal rukawato'n mein se ek rukawat thi. Maine is kitab ke zariye se us rukaawat ko door karne ki koshish ki hai. Maine jab barelwi-hazraat ki kutub ka mutaala-a kiya to maine dekha unki kutub-o-tasaneef main hamari maalumaat se kahee'n badh kar ghaer-islami aqaaid maujood hain. Shirk-o-Bidaat ki aisi-aisi aqsaam unki kitabo'n mein maujood hain, jinse daur-e-jaahiliyat ke mushrikeen bhi naa-aashna the.

Behre-haal mujhe ummeed hai ke ye kitab In sha Allah shirk-o-bidaat ke khaatime aur Tauheed-o-Sunnat ki nashr-o-ishaa-at mein ahem kirdaar adaa karegi.

¹ T: (طعن تشنيع) Laanat-malaamat [RKT]

² T: (بَري) Khaarij, azaad, alag [RKT]

Jo log ittihaad-o-ittifaaq ki daawat dete hain, unhe'n ye nukta samajh lena chaahiye ke us waqt tak ummat-e-muslima ke maa-baen ittihaad nahi ho sakta, jab tak aqaaid-o-nazariyaat ek na ho'n. Aqida ek hue baghaer ittihaad-o-ittifaaq ki ummeed rakhna abas¹ hai. Chunache hame'n ummat ke saamne sahi islami aqida pesh karna chaahiye. Taake jo log use qubool karte chale jaae'n wo ummat-e-waahida ki shakl ikhtiyaar kar le'n aur agar ham maamooli si bhi mukhlisaana jaddo-jahad kar le'n to ye samjahna qatan mushkil nahi ke kaunsa aqida Kitab-o-Sunnat ke mutaabiq hai?

Aakhir me'n, main is silsile mein un tamaam hazrat ka shukr-guzaar ho'n jinho'n is kitab ke silsile mein mujhse ta-aawoon farmaya.

Mujhe badi khushi hai ke main muqaddame ki ye sutoor adhi raat ke waqt Masjid-e-Nabawi Shareef mein baeth kar tehreer kar raha hoo'n. Allah Ta'ala se dua hai ke wo is koshish ko qubool farmae aur hame'n haq baat ko samajhne aur us par amal karne ki taufeeq ataa farmae. Ameen.

Ihsaan Ilaahi Zaheer

Madina Munawwara

23 March 1983 - 12 Jama dil Aakhir 1403 Hazrat

¹ T: (عَبَث) Befaaeda, fuzool, bekaar [FL]

Baab 1: Barelwiyat Taareekh-o-Baani

Baani-e-Barelwiyat

Barelwiyat Pakistan mein paae jaane waale ehnaaf ke mukhtalif makaatib-e-fikr mein se ek maktab-e-fikr hai.

Barelwi-hazraat jin aqaaid ke haamil hain, unki tasees-o-tanzeem ka kaam Barelwi maktab-e-fikr ke paerukaaro'n ke Mujaddid Janab Ahmad Raza Barelwi ne anjam diya. Barelwiyat ki wajah tasmiya bhi yehi hai. (Daairatul Maarif al-Islamiya Urdu V4 P485 [Matboo'a Jamia Punjab 1969])

Janab Ahmad Raza Khan Hindustan ke sooba Uttar Pradesh (Daairatul Maarif al-Islamiya Urdu V4 P487) mein waaqe Bareilly shahr mein paeda hue. (Aala Hazrat Barelvi az Bastavi P25)

Barelwi-hazraat ke alaawa Ahnaaf ke doosre giroho'n mein Deobandi aur Tauheedi qaabil-e-zikr hain.

Barelwiyat ke muassis-o-baani rehnuma ilmi gharane mein paeda hue. Unke waalid Naqi Ali aur daada Raza Ali ka shumar ahnaaf ke mashoor ulama mein hota hai. (Tazkira Ulama-e-Hind P64)

Unki paedaaish 14 June 1865 mein hui, (Hayaat-e-Aala Hazrat V1 P1) unka naam Muhammad Rakha gaya, waalida ne unka naam Amman Miyaa'n rakha, waalid ne Ahmad Miyaa'n aur daada ne Ahmad Raza. (Aala Hazrat az Bastawi P 25)

Lekin Ahmad Raza ne unme se kisi par bhi mutmaeen na hue aur apna naam Abdul Mustafa Rakh Liya (Man Huwa Ahmad Raza az Shujaat Qadri: P15) aur khat-o-kitaabat mein usi naam ka istemaal kasrat se karte rahe. Ahmad Raza ka rang nihaayat siyaah tha. Unke mukhalifeen unhe'n aksar chehre ki siyaahi ka taana diya karte the. Unke khilaaf likhi jaane waali ek kitab ka naam hi 'الظين اللازب على الاسود الكاذب' (At Teen al-Laazib Alaa al-Aswad al-Kaazib yaane Kaale Jhoote Ke Cehre Par Chipak Jaane

Waali Mitti rakha gaya. ❶¹

Is baat ka eteraaf unke bhatije ne bhi kiya hai. Wo likhte hain: “*Ibtidaai umr mein aapka rang gehra gandumi tha, lekin musalsal mehnat haae-shaaqa² ne aapki rangat ki aab-o-taab khatam kardi thi*”. (Aala Hazrat Barelwi az Naseem Ahmad Bastawi: P20)

¹ ❶ Is kitaab ke musannif Mualana Murtaza Hasan Deobandi marhoom hain, Barelwi Hazrat Musannif رحمہ اللہ ke is paeraae par bahut juz-ba-juz hue hain. Halaa’nke ye aisi baat nahi ke is par chee’n-ba-jabee’n* hua jaae. Musannif yaha’n Janab Ahmad Raza ka huliya banyan kar rahe hain aur zaahir hai huliya bayan karte waqt kaali rangat ka zikr aajaana maayoob shae nahi hai.

*T: (چین بہ جپیں) Naaraazgi ya ghusse ki wajah se peshani par bal, gngry, annoyed [RKT]

Aur nadaamat-o-sharmindagi ka izhaar kisi aeb par kiya jaata hai. Iske jawab mein nadaamat se bachne ke liye mukhtalif heele bahaano’n aur khud-saakhta ibaarato’n se kisi kitaab mein tardeedi dalaael ka zikr karke kaale ko gora karne ki saee laa-haasil behrehaal be maane hai. Allama marhoom ne harmain sharifain conference se khitab karte hue is baat ka zikr jis andaz se kiya hai, uska khulaasa ye hai:

❶ Baaz logo’n ko eteraaz hai ke ham ne Janab Ahmad Raza Khan Saahab ki rangat ka zikr kyou’n kiya hai, halaanke qaabil-e-eteraz baat nahi.

❷ Uske jawab mein baaz hazrat ne siyaah ko safed saabit karne ke liye apni kitab ke safhaat ko bhi bila wajah siyaah kardiya.

❸ Jawab mein kaha gaya hai ke Aala Hazrat ka rang siyaah to nahi tha, albatta gehra gandumi tha aur rang ki aab-o-taab bhi khatam ho chuki thi. Ham kehte hain ke “gehra gandumi” rang ki kaunsi qism hai. Kya zaroorat hai in taawilaat mein padne ki? Seedha eteraaf kyou’n nahi kar liya jaata ke unka rang siyaah tha.

❹ Is jawab mein jin logo’n ke hawaale bayan kiye gae hain ke Aala Hazrat ka rang siyaah nahi balke safed tha, un mein se abh koi bhi maujood nahi. Ye khud-saakhta dalaael hain!

❺ Aaj bhi Ahmad Raza Saahab ki saari aulaad ka rang siyaah hai. Behrehaal ye aeb ki baat nahi. Kuch logo’n ne hamare hawaale ko ghalat saabit karne ki Koshish ki hai, chunache hamne unki tardeed zaroori samjhi.

² T: (مَحْنَتِ شاقّه) Sakht mehnat, nihaayat mashaqqat, dushwaar kaam [RKT]

Amraaz

Janab Aala Hazrat naheef-o-nazaar¹ the. (Hayaat-e-Aala Hazrat az Zafaruddin Bihari: V1 P35) Dard-e-gurda aur doosri kamzor kardene waali bimaariyo'n mein muhtala the. (Mulaahaza ho, Mazmoon Hussain Raza darj shuda Aala Hazrat Bareilwi: P20) Kamar ki dard ka shikaar rehte. (Aala Hazrat az Bastawi: P28) Isi tarah sar dard aur bukhaar ki shikayat bhi umooman rehti. (Malfuzaat-e-Aala Hazrat: P64)

Unki daaee'n aankh mein naqs tha. ❶² Us mein takleef rehti aur wo paani utar aane se be-noor ho gai thi. Taweel muddat tak uska ilaaj karate rahe, magar wo theek na ho saki. ❷³ (Al Malfuzaat: P20-21) Ek

¹ T: (نَزَار) Dubla patla, kamzor, laaghar, mufliis [RKT]

² ❶ **Be-Noor Aankh**

Janab Abdul Hakeem Saahab ko shikayat hai ke musannif ne yaha'n bhi Hazrat Saahab ki aankh ke naqs ka zikr kyou'n kiya hai. Halaanke ye bhi insaani huliye ka ek hissa hai aur is par ghaez-o-ghazab ka izhaar kisi taur par rawa nahi. Jawab mein Qadri Saahab raqamtaraz hain ke: *"Haqeeqatan ye bilkul khilaaf-e-waaqae hai. Hua ye ke 1300H mein musalsal ek mahina baareek khat ki kitaabe'n dekhte rahe. Garmi ki shiddat ke pesh-e-nazar ek din ghusul kiya. Sard paani padte hi maaloom hua ke koi cheez dimagh se dahini aankh mein utar aai hai. Baaee'n aankh band karke daahini se dekha to wast* se mari** mein ek siyah halqa nazar aaya"*.

*T: (وَسْط) Beech, darmiyaan [RKT]

**T: (مَرِي) Jo dekhne mein aae, dekha hua, wo jise dekh sake'n [RKT]

Janab Qaadri Saahab ne ye ibaarat Al Malfuzaat se zikr ki hai, lekin ilmi baddayaanati ka suboot dete hue mukammal ibaarat tehreer karne ki bajaaye ibaarat ka agla hissa hazaf kar gae hain. Iske muttasil baad Al Malfoozaat mein likha hai: *"Daaee'n aankh ke neeche she (نَشْء) ka jitna hissa hota hai (yaane jis cheez ko daahini aankh se dekhte) wo naa-saaf aur daba hua maaloom hota"*. Is ibaatarat ko chodne ka matlab siwaae iske kya ho sakta hai ke Qadri Saahab apne Aala Hazrat ki aankh ke naqs ko chupana chaahte hain. Halaanke ye aisi cheez nahi, jiske zikr par nadaamat mehsoos ki jaae. Kisi aankh mein naqs ka paaya jaana insan ke bas ki baat nahi, ye Rabb-e-Kaaenaat ka ikhtiyaar hai, lihaaza ham Qadri Saahab se guzarish karenge ke wo izhaar-e-nadaamat ki bajae eteraaf-e-haqeeqat kar le'n. (Saqib)

³ ❷ Bareilwiyat ke muassis-o-mujaddid Janab Ahmad Raza nihaayat fahash aur ghaleez zabaan istemaal karte the. Zel mein unki ghaer-mohazzibaana zabaan

ke chand namoone zikr kiye jaate hain. Wo apni kitab Waqiaat as-Sinaan mein raqamtaraz hain: *“Zarbat Mardaa’n Deedi naqmat Rahman Kasheedi ‘ضریت مردان دیدی نقت رحمن کشیدی’*. *Thanwi Saahab! Is daswee’n kahawi par eterazaat mein hamare agle teen (3) par phir nazar daaliye. Dekhiye wo rasliya waale par kaese theek utar gae. Kya itni zarbaat-e-azeem ke baad bhi na sooji hogi”*. (Waaqiaat as-Sinaan: P51, matbooaa Karachi. Ba-hawaala Shariyat Hazrat Muhammad Mustafa aur Deen-e-Ahmad Raza az Malik Hasan Ali [B. A. Aligarh])

“Rasliyya Kehti hai, main nahi jaanti meri tehraai par utar..... dekhu’n to us mein tum meri dedh girah kaese khol lete ho”. (Eezan*)

*T: (أيضاً) Hasb-e-baala ya saabiq, bilkul wohi hai jo oopar likha gaya [RKT]

“Uff ye rasliyya tera bhola pan, khoon ponchti ja aur keh khuda jhoot kare”. (Eezan: P60)

“Rasliyya waale ne..... apni doshiqi mein tera ehtemaal bhi daakhil kar liya”. (Eezan: 27)

Apni kitab Khalis-ul-Etiqaad mein Maulana Hussain Ahmad Madani ke mutaalliq likhte hain: *“Kabhi kisi be-haya si, be-haya napaak ghinauni-si-ghinauni, bebaak si bebaak. Paaji kameeni gandi qaum ne apne khasam ke muqable be-dhadak aesi harkaat kee’n? aankhe’n meech kar ganda mu’n phaad kar un par fakhr kiye? Unhe’n sar-e-bazaar shaaya kiya? Aur un par iftikhar hi nahi, balke sunte hain ke un mein koi nai-naweli ‘haya-daar, sharmili, baanki, nakeeli, meethi, raseeli, albeli, chanchal, aneeli, ayodhya-bashi aankh ye taan leti hai ojhi hai”*

Naachne Hi Ko Nikle To Kaha’n Ghoo’nghat (ناچنے ہی کو جو نکلے تو کہاں گھونگھٹ) *“Us faahisha-aankh ne koi naya ghamza taraasha aur uska naam Sahaab-e-Saaqib rakha hai”*. (Khaalis-ul-Etiqaad: P22)

Usi kitab mein aage farmate hain: *“Kufr party wahabiya ka buzurg: Iblees-e-Laeen.... Khabeeso! Tum kaafir theher chuke ho. Iblees ke maskhare, dajjal ke gadhe.... Are Munaafiqo!..... Wahabiya ki poch zaleel, imaat qaroon ki tarha Tahat as-Surra pohonchti, najdiyyat ke kawwe sisakte, wahabiyyat ke bom bilakte aur mazbooh gustaakh bhadakte”*. (Eezan: P2-20)

Shah Ismail Shaheed رحمہ اللہ ke mutaalliq farmate hain: *“Sarkash, Taaghi, Shaitaan, Laeen, Banda-daaghi”*. (Al Amn wal Ulaa: P112)

Fataawa Razwiya mein farmate hain: *“Ghaer-Muqallideen-o-deobandiya jahannam ke kutte hain. Rafziyyo’n (Shia) ko unse badtar kehna rafziyo’n par zulm aur unki shaan-e-khabaasat mein tanqees hai”*. (Fatawa Razwiya: V6 P90)

martaba unke samne khaana rakha gaya, unho'n ne saalan kha liya magar chapatiyo'n ko haath bhi na lagaaya. Unki biwi ne kaha ke kya baat hai? Unho'n ne jawab diya ke mujhe nazar hi nahi aai. Halaanke wo saalan ke saath hi rakha hui thi. (Anwaar-e-Raza: P360)

Janab Barelwi nisyaa¹ mein bhi muftala the. Unki yaad-daasht kamzor thi. Ek dafa aenak oonchi karke maathe par rakh li, guftagu ke baad talaash karne lage, aenak na mili aur bhool gae ke aenak unke maathe par hai. Kaafi der pareshan rahe, achanak unka haath mathe par laga to aenak naak par aakar ruk gai. Tab pata chala ke aenak to maathe par thi. (Hayaat-e-Aala Hazrat: P64)

Ek dafa wo ta-aawoon² mein muftala hue aur khoon ki qae ki (Hayaat-e-Aala Hazrat: P22) bahut tez mizaaj the. Bahut jald ghusse mein ajaate, zaban ke masle mein bahut ghaer-mohtaaf (Al Faazil Al Barelwi az Masood Ahmad: P199) aur laan-taan karne waale the. Fahash kalimaaf ka kasraf se istemaal karte, baaz auqaaf is masle mein hadd se tajaawuz kar jaate aur aise kalimaaf kehte ke unka sudoor saahib-e-ilm-o-fazal se to dar-kinaar, kisi aam admi ke bhi laayaq na hota.

Unke ek motaqid bhi ye kehne par majboor ho gae hain ke: "Aap mukhalifeen ke haq mein saqt tund-mizaaj waqae hue the aur us silsile mein sharai ehtiyaaf ko malhoor nahi rakhte the. (Muqaddama: Maqalaaf-e-Raza az Kokab: P30, printed Lahore)

Yehi wajah thi ke log unse mutanaffir³ hona shuru hogae. Bahut se unke mukhlis dost bhi unki is aadat ke baais unse door hote chale gae. Un mein se Maulvi Mohammed Yaseen bhi hain, jo Madrasa Isha-at-ul-Uloom ke mudeer aur jinhe'n Janab Ahmad Raza apne ustad ka darja

Jo Shah Ismail aur Nazeer Hussain waghaera ka motaqid* ho, iblees ka banda, jahannam ka kunda hai. Ghaer-Muqallideen sab, be-deen, pakke shayateen, poore malaaeen** hain. (Subhan as-Sabooh: P134)

*T: (مُعْتَقِد) Eteqaad rakhne waala, maanne waala, aqidaafmand, paeru [RKT]

**T: (مَلَاعِيْن) Mal-oon ki jama, bahut se mal-oon, mardood [RKT]

¹ T: (نِسْيَان) Bhool-chook, bhool jaana [RKT]

² T: (تَعَاوُن) Ek-dooore ki madad karna [RKT]

³ T: (مُتَنَفِّر) Nafrat karne waala, karaahat karne waala, bezaar [RKT]

dete the, wo bhi unse alaahada ho gae. (Hayaat-e-Aala Hazrat: 211)

Is par mustazaad¹ ye ke Madrasa Misbah ut-Tahzeeb jo unke waalid ne banwaya tha, wo unki tursh-rooi², sakht-mizaaji, bazaait-lisaani³ aur musalmano'n ki takfeer ki wajah se unke haath se jaata raha aur uske muntazimeen unse kinaara-kashi ikhtiyaar karke wahabiyo'n se ja mile aur haalat ye ho gai thi ke barelwiyaat ke markaz mein Ahmad Raza Saahab ki himaayat mein koi madrasa baaqi na raha. Bawujood yeke barelwiyo'n ke Aala Hazrat waha'n apni tamaam-tar sargarmiyo'n samet maujood the. (Hayaat-e-Aala Hazrat: 211)

Jaha'n tak barelwi-hazraat ka taalluq hai, to wo dusre baatil firqo'n ki maanind apne Imam-o-Qaaed ke fazaail-o-manaaqib bayan karte waqt bahut se jhooti hikaayat aur khud-saakhta kahaniyo'n ka sahara lete hue nazar aate hain. Barelwi-hazraat is baat ka bilkul khayaal nahi karte ke jhoot kisi ki qadr-o-manzilat mein izaafe ki bajaaye uski tazleel aur istihza⁴ ka baais hota hai.

Mubalaghaat

Chunache unke baare mein kaha jaata hai ke: *"Aap ki zahaanat-o-faraasat ka ye aalam tha ke 4 baras ki mukhtasar si umr mein jis mein umooman doosre bacche apne wujood se bhi be-khabar hote hain, Quran-e-Majeed naazira khatam kar liya. Aap ki rasm Bismillah-khwaani ke waqt ek aisa waaqia roonuma hua jisne logo'n ko darya-e-haerat-o-istejaab⁵ me daal diya. Huzoor ke ustaad-e-mohtaram ne aapko Bismillahir Rahman ar-Raheem padhane ke baad (ا، ب، ت، ث) Alif, Baa, Taa, Thaa padhaaya. Padhate padhate jab (لام الف) Laam Alif (لا) (Laa) ki naubat aai to aapne khamoshi ikhtiyaar farmali, ustad ne dobarah kaha ke "Kaho Miya'n Laam Alif" huzoor ne farmaya ke ye dono'n to padh chuke phir dobara kyon?"*

Us waqt aapke jadde-amjad Maulana Raza Ali Khan Saahab quds-

¹ T: (مُسْتَزَاد) Badhaaya hua, ziyaada kiya hua, additiona, extra [RKT]

² T: (تُرْشُ رُوئی) Bad-mizaaji, chid-chida-pan, sakhti, naaraazgi, ghussa [RKT]

³ T: (بَدَأَتْ لِسَانِي) Apni zabaan ko khula rakhna, ehtiyaat se istemaal na karna [RSB]

⁴ T: (اِسْتِهْزَا) Mazaakh udaana, tamaskhur [RKT]

⁵ T: (اِسْتِجَاب) Taajjub, hairat [RKT]

sirruh al-Aziz ne farmaya: “Beta! Ustad ka kaha maano”.

Huzoor ne unki taraf nazar ki, jade-amjad ne apni farasat-e-imaani se samajh liya ke bacche ko shubah hai ke ye huroof-e-mufarradah¹ ka bayan hai. Ab us mein ek lafz-e-murakkab² kyon aaya? Agarche bacche ki umr ke etebaar se is raaz ko munkashif³ karna munaasib na tha, magar hazrat jade-amjad ne khayaal farmaya ke ye baccha aage chal ke aftaab-e-aalam-o-hikmat ban kar ufuq-e-aalam par tajalli-rez hone waala hai, abhi se asraar-o-nukaat ke parde uski nigah-o-dil par se hata diye jaae’n. Chunache farmaya: “Beta tumhara khayaal baja aur durust hai, lekin pehle jo huroof Alif (ا) padh chuke ho wo dar-asal hamza (ء) hai aur ye alif (ا) hai. Lekin Alif (ا) hamesha saakin hota hai aur saakin ke saath choonke ibtida namumkin hai, is liye ek harf Yaane Laam (ل) awwal mein laakar uski adaaegi maqsood hai. Huzoor⁴ ne iske jawaab mein kaha to koi bhi harf mila dena kaafi tha, Laam hi ki kya khususiyat hai? Baa, Taa, Daal aur Seen bhi shuroo mein laa sakte the”.

“Jadde-amjad alai-rahma ne intihaai josh-e-mohabbat mein aapko gale liya aur dil se bahut si duae’n dee’n. Phir farmaya ke Laam (ل) aur Alif (ا) mein sooratan khaas munaasabat hai aur zaahiran likhne mein bhi dono’n ki soorat ek hi hai. Laa (لا) ya Laa (لا) aur seeratan is wajah se ke Laam (ل) ka qalb Alif (ا) hai aur alif (ا) ka qlab Laam (ل)”. (Al Barelwi az Bastawi: P26-27 & Anwaar-e-Raza: P355 waghaera)

Is be-maane ibaat ko mulaahaza farmaiye. Andaza lagae’n ke Barelwi-hazrat 4 baras ki umr mein apni Aala Hazrat ki zahaanat-o-faraasat bayan karne mein kis qism ke ilm-e-kalam ka sahara le rahe hain aur laghv⁵ qism ke qawaaaid-o-zawaabit ko buniyad bana kar unke zariye se apne imam ki ilmiyat⁶ saabit karne ki koshish kar rahe hain.

Khud Ahle Zaban Arab mein se to kisi ko taufeeq nahi hui ke wo is laa-

¹ T: (حَرْفٌ مُفْرَدٌ) Munfarid aawaaz ki shakl, jaese alif, baa, jeem, daal (ا ب ج د) waghaera [RKT]

² T: (حَرْفٌ مُرَكَّبٌ) Do (2) ya do (2) se ziyaada mila kar likhe hue huroof. Jaese جَب، جَا [RKT]

³ T: (مُنْكَشِفٌ) Zaahir, aashkaar, waazeh [RKT]

⁴ T: Ahmad Raza Khan Saahab [RSB]

⁵ T: Behooda, waahiyaat, be-maane, be-faaeda, laa-yaani qaul-o-fe’l [RKT]

⁶ T: (عِلْمِيَّةٌ) Kisi cheez ya baat ka jaanna, ilm hona, ilmi qaabiliyat, gehri jaankaari [RKT]

Yaane qaaede ko pehchaan sake aur iski wazaahat kar sake. Lekin in ajmiyo’n ne Alif (I) aur Laam (J) ke darmiyan soorat-o-seerat ke lihaaz se munaasabat ko pehchaan kar uski wazaahat kardi.

Asmat Anil-Khataa

Darasal barelwi-qaum apne imam ko Ambiya-o-Rusul se tashbeeh hi nahi, blake, un par afzaliyat dena chaati aur ye baawar karaana chahti hai ke unke imam-o-qaaid ko kisi ki taraf se taaleem dene ki zarurat na thi, balke Allah Ta’ala ki taraf se unka seena uloom-o-maarif ka markaz-o-muheet¹ ban chuka tha aur tamaam uloom unhe’n wahbi² taur par ataa kiye ja chuke the. Is amar ki wazahat Naseem Bastavi ki us nas³ se bhi ho jaati hai jis mein wo likhte hain: *“Aalimul ghaib ne aapka mubaarak seena uloom-o-maarif ka ganjeena⁴ aur zehen-o-dimaagh-o-qalb-o-ruh ko imaan-o-yaqeen ke muqaddas fikr-o-shuoor aur paakiza eh-saas-o-tahleel se labrez farma diya tha. Lekin choonke har insaan ka alam-e-asbaab se bhi kisi na kisi nahj⁵ se raabta ustuwaa⁶ hota hai, is liye bazaahir Aala Hazrat raziallahu anh (maazAllah) ko bhi aalam-e-asbaab ki raaho’n par chalna pada”*. (Al Malfuzaat: V1 P64; Al Barelwi az Bastawi: P27)

Yaane zaahir taur par to janab Ahmad Raza ne apne asaatiiza se iktisaab-e-ilm⁷ kiya magar haqeeqi taur par wo unki taaleem ke mohtaaj na the, kyonke unka muallim-o-murabbi khud Rabb-e-Kareem tha. Janab Barelwi khud apne mutaalliq likhte hain: *“Dard-e-sar aur bukhaar wo Mubarak amraaz hain jo Ambiya ﷺ ko hote the.* (Anwaar-e-Raza: P26)

Aage chal kar likhte hain: *“Alhamdulillah ke mujhe aksar haraar aur dard-e-sar rehta hai”*. (Al Malfuzaat: V1 P64)

¹ T: Ahaata kiye hue, ghere hue [RKT]

² T: (وہبی) Ataa-e-Ilaahi, qudrati [RKT]

³ T: (نص) Aisi aayat-e-qurani ya hadees jo sareeh ho, yaane jis mein koi taaweel ki gunjaaesh na ho, quran ki waazeh aayat nez waazeh hadees [RKT]

⁴ T: (گنجینہ) Zakhira, ambaar, khazaana, godaam [RKT]

⁵ T: (تہج) Taur, tariqa, andaaz, dhang, qaaeda, usool [RKT]

⁶ T: (استوار) Mazboot, mohkam paaedaar [FL]

⁷ T: Ilm ka husool [RSB]

Ahmad Raza ye tassur dena chaahte hain ke unki jismani kaefiyyat Ambiya Ikram ﷺ se mushabahat rakhti hai. Apni taqdees¹ saabit karne ke liye ek jagah farmate hain: “Meri taareekh-e-wilaadat abjadi² hisaab se Quran-e-Kareem ki is aayat se nikalti hai, jis mein irshad hai:

Yehi Log Hain Ke Allah Ne Unke Dilo’n Mein Imaan Likh Diya Hai Aur Unki Taa’eed Ki Hai Apni Taraf Se Ek Rooh Ke Saath.

أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ. (Surah-al-Mujaadila: 22)

. (Hayaat-e-Aala Hazrat az Bihari: P1)

Neez, unke baare mein unke paerukaaro’n ne likha hai: “Aapke ustad-e-mohtaram kisi aayat-e-karima me baar-baar zabar (َ) bata rahe the, aur aap zer (ِ) padhte the. Ye kaefiyyat dekh kar huzoor ke jadde amjad ﷺ ne aapko apne paas bula liya aur kalaam majeed mangwa kar dekha to us mein kaatib ki ghalati se eraab³ ghalat likha gaya tha. Yaane jo zer (ِ) huzoor Sayyadi Aala hazrat ﷺ ki zabaan-e-haq tarjuman se nikalta hai, wohi sahih aur durust tha. Phir jadde-amjad ne aapse farmaya ke mau’lvi saahab jis tarah batate the is tarah kyon nahi padhte the? Arz ki ke main irada karta tha, ke jis tarah bataate hain, usi ke mutaabiq padhu’n, magar zaban par qaabu na paata tha”. (Al Barelwi az Bastawi: P28; Hayaat-e-Aala Hazrat: P22)

Natija ye nikla ke Aala Hazrat ko bachpan se hi *asmat-anil-khata*⁴ ka muqaam-o-martaba haasil tha, Barelwi-hazraat na sirf ye ke mukhtalif waaqiaat bayan karke is qism ka natija nikaalna chaahte hain, balke wo apne Imam-o-Baani ke mutaalliq sarahatan is aqide ka izhaar bhi karte hain, chunache Abdul Hakeem Qaadri Saahib likhte hain: “Aala Hazrat ki qalm-o-zaban har qism ki laghzish se mehfooz thi aur bawujood ye ke har aalim ki koi na koi laghzish hoti hai, magar Aala Hazrat ne ek nukte ki ghalati bhi nahi ki”. (Yaad-e-Aala Hazrat az Abdul Hakeem Sharf Qadri: P32)

Ek doosre saahab likhte hain: “Aala Hazrat ne apni zaban-e-mubarak

¹ T: Paakeezgi, paakeezgi bayan karna, paaki ki taraf nisbat karna [RKT]

² T: (اَبْجَدِي) Arrangement of 28 letters of the arabic alphabet each letter having a numerical value [RKT]

³ T: (araab) Harakaat, zer, zabar, pesh, jazm, tashdeed wagaera [RKT]

⁴ T: (عصمت عن الخطاء) Khataa se mehfooz rehna [RSB]

se kabhi ghaer-sharai lafz adaa nahi kiya. Allah Ta'ala ne aapko har qism ki laghzish se mehfooz rakha". (Muqaddama: Fatawa Razwiyya az Muhammad Asghar Alawi: V2 P5)

Neez ye ke: *"Aala Hazrat bachpan se hi ghalatiyo'n se mubarra the. Siraat-e-mustaqeem ki ittiba aapke andar wadeeat¹ kardi gai thi".* (Anwaar-e-Raza: P223)

Anwaar-e-Raza mein ek Saahab bade barmala-andaaz mein tehreer farmate hain: *"Allah Ta'ala ne aapki qalam aur zabaan ko ghalatiyo'n se paak kar diya tha".* (Anwaar-e-Raza: P271)

Mazeed kaha jaata hai: *"Aala Hazrat, Ghaus-e-azam ke haath mein is tarah the, jaise kaatib ke haath mein qalam aur Ghaus-e-aazam, Rasool Allah ﷺ ke haath mein is tarah the, jaise kaatib ke haath mein qalam aur khud Rasool Allah ﷺ wahee ke siwa kuch irshad na farmate the".* (Anwaar-e-Raza: P270)

Ek Barelwi shaaer ne apne Aala Hazrat ke mutaalliq irshad farmate hain:

Hai Haq Ki Raza Ahmad Ki Raza

Ahmad Ki Raza Marzi Raza

(Yaane Ahmad Raza Barelwi)

ہے حق کی رضا احمد کی رضا

احمد کی رضا مرضی رضا

(Bagh-e-Fridaus az Ayyub Rizwi: P7)

Unke ek aur paerukaar likhte hain: *"Aala Hazrat ka wujood Allah Ta'ala ki nishaniyo'n mein se ek nishani tha".* (Anwaar-e-Raza: P100)

Saahaba Ikram رضی اللہ عنہم ka ek gustaakh apne imam-o-rehnuma ke baare mein kehta hai: *"Aala Hazrat ki ziyarat ne Saahaba Ikram ki ziyarat ka shauq kam kar diya hai".* (Wisaaya Shareef: 24)

Mubalagha-aaraai karte waqt umooman aql ka daaman haath se chod diya jaata hai. Ek Barelwi Maulwi iska misdaaq bante hue likhte hain ke: *"Saade teen (3 ½) saal ki umr-shareef ke zamane mein ek din apni masjid ke saamne jalwa-aforz the. Ke ek saahib ahle arab ke libaas mein tashreef laae aur aapse arbi-zabaan mein guftagu farmai. Aapne saade teen (3 ½ baras ki umr mein) faseeh-arbi mein unse kalaam kiya*

¹ T: (وَدِيعَت) Amaanat, kisi ki tahweel mein di hui cheez [RKT]

aur uske baad unki soorat dekhne mein nahi aai". (Hayaat-e-Aala Hazrat az Bihari: P22)

Ek Saahab likhte hain: *"Ek roz ustad saahab ne farmaya: Ahmad Miyaa'n! Tum aadmi ho ke jinn? Mujhe padhate hue der lagti hai, lekin tumhe'n yaad karte der nahi lagti. 10 baras ki umr mein unke waalid, jo unhe'n padhate bhi the, ek roz kehne lage: Tum mujhse padhte nahi, balke padhate ho"*. (Muqaddama: Fatawa Razwiya: V2 P6)

Yaha'n ye baat qaabil-e-zikr hai ke unka ustad Mirza Ghulam Qadar Baig (Bastawi: P32), Mirza Ghulam Ahmad Qadiyani ka bhai tha.

Janab Bastawi Saahab kamsini mein apne Imam ke ilm-o-fazl ko bayan karte hue likhte hain: *"14 baras ki umr mein aap sanad-o-dastaar-e-fazilat se sarfaraz hue. Usi din razaa-at¹ ke ek masle ka jawab likh kar waalid-e-maajid saahab qibla ki khidmat-e-aali mein pesh kiya. Jawab bilkul durust (sahih) tha. Aapke waalid-e-maajid ne aapke jawab se aapki zahaanat-o-faraasat ka andaaza laga liya aur us din se fatwa-naweesi² ka kaam aapke supurd kar diya"*.

"Usse pehle 8 saal ki umr-e-mubark mein aapne ek masla wirasat ka jawab tehreer farmaya: Waaqia ye hua ke waalid-e-maajid bahar gaaou'n mein tashreef-farma the. Kahee'n se sawal aaya, aapne uska jawab likha aur waalid saahab ki waapsi par unko dikhaya. Jise dekh kar irshad hua: Maaloom hota hai ye masla Amman Miyaa'n Aala Hazrat ne likha hai. Unko abhi na likhna chaahiye. Magar uske saath ye bhi farmaya ke hame'n is jaisa masla koi bada likh kar dikhaae to jaane'n". (Aala Hazrat Bareilwi: P32)

Is nas se saabit hota hai ke Aala Hazrat Saahab ne 8 baras ki umr mein fatwa-naweesi ka aaghaaz kar diya tha. Magar khud Aala Hazrat farmate hain: *"Sabse pehla fatwa maine 1286H mein likha tha, jab meri umar 13 baras thi aur usi taareekh ko mujh par namaz aur doosre*

¹ T: (رضاعت) Baccho'n ko doodh pilaana, doodh peene ka amal [RKT]

² T: (فتویٰ نویسی) Fatwa likhna [RSB]

ehkaam farz hue the". (Man Hua Ahmad az Qadri: P17) ❶¹

Yaane Bastawi Saahab farma rahe hain ke Aala Hazrat ne 8 baras ki umr mein hi wiraasat jaise pecheeda masle ke mutaalliq fatwa saadir farma diya tha. Jabke khud Aala Hazrat Saahab uski tardeed karte hue irshad farma rahe hain ke main sabse pehle fatwa 13 baras ki umr mein diya tha.

Isse bhi ziyada lutf ki baat ye hai ke barelwi hazraat ka ye daawa hai ke Janab Ahmad Raza Barelwi Saahab ne 14 baras ki umr mein hi taaleem mukammal karke sanad-e-faraghat haasil karli thi. (Hayaat-e-Aala Hazrat az Bihari: P33; Anwaar-e-Raza: P357)

Magar kai muqamaat par khud hi uski tardeed bhi karte jaate hain. Chunache, Hayaat-e-Aala Hazrat ke musannif Zafaruddin Bihari likhte hain: *"Aala Hazrat ne Maulana Abdul Haq Khairabadi se mantiqi uloom seekhna chaahe, lekin wo unhe padhane par raazi na hue. Iski wajah ye bayan ki ke Janab Ahmad Raza Saahab mukhalifeen ke khilaaf nihaayat sakht zabaan istemaal karne ke aadi hain"*. (Hayaat-e-Aala Hazrat az Zafaruddin Bihari: P33; Anwaar-e-Raza: P357)

Bastawi kehte hain ke ye waaqia us waqt kaa hai, jab unki umr 20 baras thi. (Naseem Bastawi: P35)

Is tarah Barelwi Saahab ke ek motaqid likhte hain: *"Aala Hazrat ne Syed Aal-e-Rasool Shah ke saamne 1294H mein sharf-e-tallammuz² tae kiya aur unse hadees aur doosre uloom mein sanad ijaazat li"*. (Anwaar-e-Raza: 356)

Zafar Bihari Saahab kehte hain: *"Aapne Syed Aal Rasool Shah ke bete Abul Hussain Ahmad se 1296H mein baaz uloom haasil kiye"*. (Hayaat-e-Aala Hazrat: P34-35)

Behrehaal ek taraf to barelwi hazraat ye taassur dena chaahte hain ke Janab Ahmad Raza Saahab 13 baras ya 14 baras ki umr mein hi tamaam

¹ ❶ Ye badi dilchasp baat hai ke Huzoor ﷺ ki shariyat mein namaz 10 baras ki umr mein farz hai aur Janab Ahmad Raza par namaz 13 baras ki umr mein farz hui. [Publisher]

² T: (شَرَفٌ تَلْمُذٌ) Shagirdi ka ezaaz [RSB]

uloom se faarigh ho chuke the. Doosri taraf be-khayaali mein uski takzeeb bhi kar rahe hain. Ab kise nahi maaloom ke 1272H Yaane Ahmad Raza Saahab ki taareekh-e-paedaish aur 1296H mein bhi baaz uloom haasil kiye ho'n to 14 baras ki umr mein sanad-e-faraghat ke husool ka kya maane hai?

Magar bahut der pehle kisi ne keh diya tha:

Jhoote ka haafiza nahi لا ذاكرة لكذاب. دروغ گور حافظ نباشد
hota.

Khandaan-o-Zariya-e-Muaash

Janab Ahmad Raza Saahab ke khandan ke mutaalliq sirf itna hi maaloom ho saka hai ke unke waalid aur dada ka shumaar *Ahnaaf* ke ulama mein hota hai.

Albatta Janab Barelwi Saahab ke mukhalifeen ilzaam lagate hain ke unka taalluq *Shia* kahandan se tha. Unho'n ne saari umr *Taqiyya* kiye rakha aur apni asliyat zaahir na hone di, taake wo *Ahle Sunnat* ke darmiyan shia-aqaaid ko riwaaj de sake'n.

Unke mukhalifeen, iske suboot ke liye jin dalaal ka zikr karte hain, un mein se chand-ek yaha'n bayan kiye jaate hain:

① Janab Ahmad Raza Saahab ke abaa-o-ajdaad ke naam shia-asma¹ se mushabahat rakhte hain. Unka shajra-e-nasab hai: Ahmad Raza bin Naqi Ali bin Raza Ali bin Kazim Ali. (Hayaat-e-Aala Hazrat: P2)

② Barelwiyo'n ke Aala Hazrat ne Ummul Momineen Hazrat Ayesha رضی اللہ عنہا ke khilaaf naazeba kaalimat kahe hain. Aqida Ahle Sunnat se waabasta koi shakhs unka tasawwur bhi nahi kar sakta. Apne ek qaside mein likha hai:

Tang-o-chust unka libaas aur wo joban ka تانگ و چست ان کا لباس اور وہ جوین کا بھار
ubhaar

Maski jaati hai qaba sar se kamar tak lekar مسکی جاتی ہے قبا سر سے کمر تک لے کر
Ye phata padta hai joban mere dilki soorat یہ پھٹا پڑتا ہے جوین میرے دل کی صورت

¹ T: Aese naam jo umooman shia hazraat rakhte aur istemaal karte hain [RSB]

Ke hue jaate hain jaama se baro'n seena-o-bur

کہ ہونے جاتے ہیں جامہ سے بروں سینہ وہ بر۔
(Hadaaiq Bakhshish: V3 P23)

③ unho'n ne musulmano mein shia mazhab se maakhaz¹ aqaaid ki nashr-o-ishaa-at mein bharpoor kirdaar adaa kiya. (Fatawa Bareilwiya: P14)

Koi zaahiri shia apne is maqsad mein utna kamiyaab na hota, jitni kamiyaabi Ahmad Raza Saahab ko is silsile mein Taqiyya ke labaaade² mein haasil hui hai. Unho'n ne apne tashaiyyo par parda daalne ke liye chand aise risaale bhi tehreer kiye jin mein bazaahir Shia-mazhab ki mukhaalifat aur Ahle Sunnat ki taeed paai jaati hai. Shia-taqiyya ka yehi mafhoom hai, jiska taqaaza unho'n ne kama-haqqahu adaa kiya.

④ Janab Ahmad Raza Saahab ne apni tasnifaat mein usi riwayat ka zikr kasrat se kiya hai, jo khalisatan shiee (شیعی) riwayat hain aur unka aqida Ahle Sunnat se door ka bhi waasta nahi hai.

Masalan:

Hazrat Ali رضی اللہ عنہ qiyamat ke roz jahannam taqseem karenge.

ان علیاً قسیم النار.
(Al Amn wal Ulaa: P58)

Hazrat Fatima رضی اللہ عنہا ka naam Fatima is liye rakha gaya ke Allah Ta'ala ne unhe aur unki aulaad ko jahannam se azaad kar diya hai.³

ان فاطمة سمیت بفاطمة لانا لله فطمها و ذریئتها من النار.
(Khatam-e-Nubuwwat: P115)

Shia ke imaamo'n ko taqaddus⁴ ka darja dene ke liye unho'n ne ye aqida waza'⁵ kiya ke Aghwaas (jama Ghaus, yaane makhluqaat ki fariyaad-rasi karne waale) Hazrat Ali رضی اللہ عنہ se hote hue Hasan Askari tak pohonchte hain. Us silsile mein unho'n ne wohi tarteeb malhooz rakhi, jo shia ke imaamo'n ki hai. (Al Malfuzaat: P115)

¹ T: (ماخذ) Bunyaad, asal, markaz, sar-chashma, makhraj, wo jagah jaha'n se koi cheez akhaz ki jaae [RKT]

² T: (لباذه) Jubba, rooi bhara hua ya ooni, gown, dress, apparel [RKT]

³ T: Dono kitaabe'n Ahmad Raza Khan Saahab ne likhi hain [RSB]

⁴ T: (تَقَدَّس) Paakeezgi, paaki, paak hona, khaalis hona [RKT]

⁵ T: (وَضْع) Tarteeb dena, banana, ghadna, ejaad [RKT]

Ahmad Raza ne baaqi Saahaba Ikram ﷺ ko chodkar Hazrat Ali KaramAllah Wajhuh ko mushkil-kusha qaraar diya aur kaha: *“Jo shakhs mashoor dua-e-saifi (jo shia aqide ki akkaasi¹ karti hai) padhe, uski mushkilat hal hojaati hain”*. Dua-e-Saifi darj-e-zail hai.

Hazrat Ali ﷺ ko pukaaro, jin se ajaaibaat ka zuhoor hota hai. Tum unhe’n madadgar paaoge. Aye Ali aapki wilaayat ke tufael tamaam pareshaniya door hojaati hain. (Al Amn wal Ulaa az Ahmad Raza Barelwi: P12-13)

ناد عليًا مظهر العجب
تحده عونًا لك في التوائب
كل هم وغم سينحلي
بولائيتك يا علي يا علي

Isi tarah unho’n ne *Panjatan Paak* ki istilaah ko aam kiya aur is sher ko riwaaj diya.

5 hastiya’n aisi hain jo apni barkat se mere amraaz ko door karti hain. Muhammad ﷺ, Ali ﷺ, Hasan ﷺ, Hussain ﷺ aur Fatima ﷺ!

لى خمسة اطفى بها حرّ الوباء الحاطمة
المصطفى المرطضى وابناهما و الفاطمة
(Fatawa Razwiya: V6 P187)

Unho’n ne shia aqide ki akkaasi karne waali istilaah ‘Jaafar’ ki taaeed karte hue apni kitaab “Khaalis-ul-Etiqaad” mein likha hai: *“Jaafar chamde ki ek aisi kitab hai, jo Imam Jaafar Sadiq ﷺ ne Ahle Baet ke liye likhi. Us mein tamaam zaroorat ki ashiya darj kardi hain. Is tarah us mein qiyamat tak roonuma hone waale tamaam waaqiaat bhi darj hain”*. (Khaalis al-Etiqaad az Ahmad Raza Barelwi: P48)

Isi tarah shia istilaah “Al Jaamiah” (الجامعة) ka bhi zikr karte hue likhte hain: *“Al Jaamiah ek aisa safha hai, jis mein Hazrat Ali ﷺ ne tamaam waaqiaat-e-aalam ko huroof ki tarteef ke saath likh diya hai. Aapki aulaad mein se tamaam Aimmah umoor-o-waaqiaat se ba-khabar the”*. (Khaalis al-Etiqaad az Ahmad Raza Barelwi: P48)

Janab Barelwi ne ek aur shia riwayat ko apne rasaail mein zikr kiya hai ke: *“Imam Raza (shia ke 8th imam) se kaha gaya ke koi aisi dua sikhlae’n jo ham Ahle Baet ki qabro’n ki ziyarat ke waqt padha kare’n. To unho’n ne jawab diya ke qabr ke qareeb jaakar 40 martaba Allahu*

¹ T: (عكاسي) Kisi haalat ya kaifiyat ka hoo-ba-hoo izhaar [RKT]

Akbar kaha karo, Assalamualaikum Ya Ahl al-Baet, Aye Ahle Baet main apne masaail aur mushkilaat ke hal ke liye aapko Khuda ke huzoor sifaarishi bana kar pesh karta hu'n aur Aal-e-Muhammad ﷺ ke dushmano se bara-at ka izhaar karta hu'n". (Hayaat al-Mawaat, Darj-shuda Fatawa Razwiya az Ahmad Raza Bareilwi: V4 P299)

Yaane shia ke imaamo'n ko musalmano ke nazdeek muqaddas aur Saahaba Ikram ﷺ aur Aamma-e-Ahle Sunnat se afzal qaraar dene ke liye unho'n ne is tarah ki riwayat aam kee'n. Halaanke *ahle tashaiyyo* ke imaamo'n ki tarateeb aur is tarah ke aqaaid ka aqida ka ahle sunnat se koi naata nahi hai.

Janab Ahmad Raza, shia taaziya ko ahle sunnat mein maqbool banane ke liye apni ek kitab mein raqmtaraz hain: *"Tabarruk ke liye Hazrat Hussain ﷺ ke maqbare ka namoona bana kar ghar ke andar rakhne mein koi harj nahi"*. (Risaala Badr al-Anwaar: P57)

Is tarah ki la-taadaad riwayat aur masaail ka zikr unki kutub mein paaya jaata hai.

① Janab Ahmad Raza Saahab ne shia imamo'n par mabni silsila-e-baet ko bhi riwaaj diya. Unho'n ne us silsile mein ek arbi ibaaarat waza' ki hai. Jisse unki arab zabaan se waaqifiyyat ke tamaam daawo'n ki haqiqat bhi ayaa'n¹ ho jaati hai. Wo likhte hain:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مَوْلَانَا مُحَمَّدٍ الْمُصْطَفَى رَفِيعِ الْمَكَانِ الْمَرْتَضَى عَلَى الشَّانِ
الَّذِي رَجِلَ مِنْ أُمَّتِهِ ﷺ خَيْرَ مِنْ رِّجَالِ مِنَ السَّالِفِينَ وَحُسَيْنٍ مِنْ زَمَرَتِهِ أَحْسَنَ مِنْ كَذَا وَكَذَا حَسَنًا
مِنَ السَّابِقِينَ السَّيِّدِ السَّجَّادِ زَيْنِ الْعَابِدِينَ بِأَقْرَبِ عُلُومِ النَّبِيَاءِ وَالْمُرْسَلِينَ سَاقِي الْكُوْثَرِ وَمَالِكِ تَسْنِيمٍ وَ
جَعْفَرِ الَّذِي يُطَلِّبُ مُوسَى الْكَالِمِ رِضَا رَبِّهِ بِالصَّلَاةِ عَلَيْهِ. ②¹ (Anwaar-e-Raza: P27)

¹

² ① Fusaahat-e-Arbi Se Nawaqifiyat:

Janab Ahmad Raza ki ye ibaaarat, bemaani tarkeebo'n aur ajmiyyat-zada jumlo'n ka majmoosa hai. Magar Abdul Hakeem Qadri Saahab ko israar hai ke is mein koi ghalati nahi! Daleel se khaali israar ka to koi jawab nahi, agar unhe'n israar hai to 100 baar rahe. Hame'n us par koi inkaar nahi. Unke israar

se ye shikasta ibaatat durust to nahi ho jaaegi! Magar hame'n haerat is baat par hai ke ek Saahab ne Musannif* ﷺ ki arbi kitab mein se ba-zom-e-khaweesh** chand ghalatiya'n nikaal kar apni jahalat ka jis tarha suboot diya hai, wo apni misaal aap hai.

*T: Allaama Ehsan Ilaahi Zaheer [RSB]

**T: (بَرْغَمِ خَوِيشِ) Apne khayaal mein, apne gumaan mein [RSB]

Unho'n ne ajmiyat-zada zehniyat se jab 'Al Barelwiyah' ka mutala-a kiya to unhe'n kuch ibarate'n aesi nazar aae'n jo unki tehqeeq ke mutaabiqa arbi qawaaid ke etebaar se ghaer-sahih thee'n. Saath hi unho'n ne un ghalatiyo'n ki tasheeh* bhi ki hui thi aur yehi tasheeh unki jahalat ka raaz kholne ka sabab ban gai.

*T: (تَضْحِيح) Durust karna, theek karna, saheeh karna, ghalati door karna [RKT]

Zara aap bhi mulaahaza farmae'n ke unki tasheeh mein ki qadr taghleeet* hai. Ham zel mein unki chand tashihaat naql karte hain. Taake qaraeen unki ilmi-o-tehqiqi kaawish se istifaada farma sake'n.

*T: (تَغْلِيْط) Ghalat qaraar dena [RSB]

① Al Hajm as-Sagheer (الحجم الصغير): Mausooof likhte hain ke ye lafz ghalat hai, iski bajaaye Al Qata' as-Sagheer (القطع الصغير) hona chaahiye tha.

Janab ko is baat kai lm hi nahi hai ke ye lafz arbi zabaan ka hai, mausoof ka ye gumaan hua ke choonke hajm (حجم) to urdu mein musta'mal* hai, lihaaza ye arbi zabaan ka lafz nahi ho sakta. Al Munjid: Maadah (ح ج م) mein 'الحجم' ke maane miqdaar al hajam (مقدار الحجم) se kiya gaya hai. Mausooof ko chaahiye ke wo apni maalumaat durust kar le'n.

* T: (مُسْتَعْمَل) Istemaal hone waala, istemaal mein laaya jaane waala [RKT]

② Al Mawazee' (المواضيع): Iski tasheeh Janab ne Al Mawaze' (المواضع) se ki hai. Poori ibaatat hai:

'فلا جل ذلك تضاريت اقوالهم في هذا الخصوص (اي الموضوع) مثل المواضيع (جميع الموضوع) الخري'
Mausooof ne ise 'مواضع' ki jama samajh liya aur uski tasheeh 'مواضع' se kardi jo bajaaye khud ek ghalati hai.

③ Nazrah Taqdeer-o-Ehtiraam (نظرة تقدير و احترام): Taseeh karte hue likhte hain nazrah taazeem wa ehtiraam (نظرة تعظيم و احترام). Goya janaab ne apni ilmiyyat ke zor par ye samjha ke taqdeer (تقدير) rabi ka lafz nahi hai. Halaanke arbi lughat ki tamaam kutub mein is lafz ko zikr kiya hai aur uske maane 'الحرمة' ماده (Al Munjid: P645) waghaera maadah al-qadr (والوقار القدر) se kiya hai, mulaahaza ho

④ Bayn as-Sunnah (بين السنة): Mausooof ko ye ilm nahi ke lafz 'السنة' keh kar Ahle Sunnat ka mafhoom bhi adaa kiya jaata hai. Muallif ﷺ ki kitaab (الشيعة و السنة) 'Ash-Shia was-Sunnah' mein 'السنة' se muraad 'Ahle Sunnat' hain. Arbi zabaan

se maamooli waaqfiyat rakhne waala bhi is maane se na-aashna nahi. Iski tasheeh 'اهل السنة' Ahl as-Sunnah se karna is lafz ke istemaal se adm-waaqfiyat* ki daleel hai.

*T: (عدم واقفیت) Na Jaanna, na-maaloom hona [RSB]

⑤ In Yaboos (ان يابوس): Farmate hain ke ye ajmi lafz hai, is liye arbi mein iska istemaal na-durust hai. Mausooof ko agar arbi adab se zara si bhi waaqfiyat hoti to shayad ye baat likh kar ilmi halqo'n mein jag-hasaai ka baais na bante. Kyounke arbi zabaan mein iska istemaal aam raaij hai. Mulaahaza ho Al Munjid: maadah (ب د س) 'قبلة', 'بوسا', 'باسه'.

⑥ Tark at-Takayaa (ترك التكايا): Likhte hain, ye ajmi lafz hai, halaanke ye 'ا' se maakhuz hai. Jiske maane hai: 'اسند ظهره', 'الى شئ' mulaahaza ho Al Munjid: maadah: (و ك ا).

⑦ Raseed (رسيد): Unka eteraaz hai: Ye lafz Arbi mein musta'mal nahi hai. Halaanke arab mumalik mein 'رسيد الامعة' ka istemaal aam raaij hai. Use 'رصيد' bhi likha jaata hai. Al Munjid maadah (ر ص د).

⑧ Asdir wa-farmana (اصدر وافرمانا): Al Munjid maadah (ف ر م):

الفرمان ج فرامين اى السلطان للولاة

Wo alfaz-o-kalimat jo arbi ke saath-saath doosri lughat mein bhi istemaal hote hain, unka istemaal ghalat nahi hai. Unki taghleet jahalat ki waazeh daleel hai.

⑨ Kutub Feeha Laal al Bait (كتب فيهلالات البيت): Shia ke nazdeek Aal al-Baet aur Ahle Baet ka mafhoom ek hi hai. "Al Barelwiya" ki is ibaat mein (آل البيت) Aal al-Baet ka istemaal hi sahih hai. Kyounke usme Ahmad Raza Saahab ne Shiyyo'n ki tarjumaani ki hai.

⑩ Wa Man Jaa-a (ومن جاء): Unki tasheeh (الى من جاء) ilaa man jaa-a se ki hai. Yaha'n (الى) ilaa ka istemaal is liye nahi kiya gaya ke pehle (الى) ilaa par atf* hai. Is liye dobara istemaal zaroori na raha.

* T: (عطف) Kisi kalme ya kalaam ko doosre kalme ya kalaam ki taraf pherna [FL]

Alaawa azeen kuch ghalatiya'n aisi darj hain, jo kitaabat*-o-tabaa-at ki hai. Mislan Kabeeb an Namal ke asal mein hai Kadbeeb an Namal type ki ghalati se wo hazaf ho gai hai. Isi tarha Al Qiraa-at mein 'ء' ki jagah 'ة' ghalati se type hogaya hai. Manasirah lilastemaar ke asal mein ye Manaserah lil iste'emaar ya istarqaaq ki bjaae ister-taqaaq waghaera.

*T: Urdu pdf mein (كتاب) hi likha hai, jabke shamila urdu website par (كتابت) likha hai, is liye maine kitaabat hi ko istemaal kiya hai. [RSB] ([Yahan dekhiye](#))

Behrehaal ghalatiyo'n ki ye fehrist Qadri Saahab ki arbi zabaan par adm-e-qudrat ki baiyyan* aur waazeh daleel hai. Barelwiyaat ke hamileen ki ilmiyyat

Arbi zabaan ka adna ilm rakhne waale bhi is ibaaarat ki ajmiyyat, rakaakat¹ aur be-maqsadiyat ka andaza kar sakte hain. Aise shakhs ke baare mein ye daawa karna ke wo 3 ½ baras ki umr mein hi faseeh arbi bola karta tha, kis qadar ajeeb lagta hai?

‘حسين من زمرة احسن من وكذا وكذا حسنا من السابقين’ kaisi bemaani tarkeeb hai.

‘يطلب موسى الكليم رضا ربّه بالصلاة عليه’ Mein *Musa al-Kaleem* se muraad ye kaun hain? Agar muraad *Musa Kaazim* hain to *Kaleem* ke kya maane? Aur agar muraad Nabi-o-Rasool Hazrat Musa ﷺ hain to kya Hazrat Musa ﷺ (maazAllah) Imam Jaafar Sadiq par durood bhej kar Allah Ta’ala ki khushnoodi haasil karna chaahte hain?

Behrehaal ye ibaaarat majma’ rukaakat bhi hai aur majuma khurafaat bhi!

Haasil-kalaam ye hai ke, Ahmad Raza Barelwi Saahab ne is nas mein shia ke imaamo’n ko ek khaas tarteeB se zikr karke musalmano ko rafz-o-tashayyo se qareeb laane ki saee² ki hai.

② Janab Barelwi Saahab ne barre-sagheer ke Ahle Sunnat akabireen ki takfeer ki aur fatwa diya ke unki masaajid ka hukm aam gharo’n jaisa hai. Unhe’n khuda ka ghar tasawwur na kiya jaae. (Al Malfuzaat: P106)

Isi tarah unho’n ne Ahle sunnat ke saath majaalisat-o-munaakihat³ ko haraam qaraar diya aur jaha’n tak shia ka taalluq hai. To wo unke imam baado’n ke abjadi tarteeB se naam tajweez karte rahe. (Yaad-e-Ali az Aala Hazrat: P29)

③ Ahmad Raza Saahab par rafz-o-tashaiyyo ka ilzaam is liye bhi lagaaya jaata hai ke unho’n ne shia ke imaamo’n ki shaan mein shiyyo’n ke andaaz mein mubaalagha-aamez qasaaed bhi likhe. (Hadaaiq-

pehle hi mashkook thi. Qadri Saahab ne us par mohr-e-tasdeeq sabat kardi** hai. (Saaqib)

*T: (بين) Waazeh, khuli [RSB]

**T: T: (مُهر ثبت گونا) Tasdeeq karna, tauseeq karna, authenticate [RKT]

¹ T: (زکات) Sustī (aql ki) jisse baat mein pastī, kamzori [RKT]

² T: (سعی) Daud-dhoop, jaddo jahad, hajj ka ek rukn [RKT]

³ T: (مناکحت) Shaadi, nikaah, baaham nikaah karna [RKT]

Zariya-e-Muaash

Janab Ahmad Raza Saahab ke zariya-e-muaash ke taalluq se mukhtalif riwayat aai hain. Baaz auqaat kaha jaata hai ke wo zamindar khandan se taalluq rakhte the aur ghar ke akhiraat ke liye unhe'n salaana raqm mil jaati thi, jisse wo guzar basar karte. (Anwaar-e-Raza: 360)

Baaz auqaat saalaana milne waali raqm kaafi na hoti aur wo doosro'n se qarz lene par majboor ho jaate, kyouнке unke paas daak ke ticket¹ khareedne ke liye bhi raqm maujood na hoti. (Hayaat-e-Aala Hazrat: P58)

Kabhi kaha jaata hai ke unhe'n dast-e-ghaib se ba-kasrat maal-o-daulat milta tha. Zafar Bihari raawi hain ke Janab Barelwi Saahab ke paas ek muqaffal² sandoogchi thi. Jise wo ba-waqt-e-zarurat hi kholte the aur jab use kholte to mukammal taur par nahi kholte the, us mein haath daalte aur maal, zewar aur kapde jo chaahte nikaal lete the. (Aala Hazrat az Bastawi: P75; Anwaar-e-Raza: P57)

Janab Barelwi ke saahibzaade bayan karte hain ke: *"Aala Hazrat apne ahbaab aur doosre logo'n mein ba-kasrat zewaraat aur doosre cheeze'n taqseem karte the aur ye saara kuch wo us choti si sandoogchi se nikaalte. Hame'n haerat hoti ke na-maaloom itni ashiya us mein kaha'n se aati hain?"* (Hayaat-e-Aala Hazrat: P57)

Unke mukhalifeen ye tohmat lagaate hain ke: *Dast-e-Ghaib* ka sandoogchi waghaera se koi taalluq na tha. Ye angrezi istemaar ka haath tha. Jo unhe'n apne aghraaz-o-maqasid ke liye istemaal karne aur musalmano ke darmiyan tafraqa daalne ke liye imdaad deta tha. (Iska tafseelan zikr aage aa raha hai)

Meri raae ye hai ke Unki aamdani ka bada zariya logo'n ki taraf se milne waale tahaaef aur imaamat ki tankhwaa thi. Jis tarah hamare yahaa'n aam riwaaj hai ke dehaatio'n mein apne ulama ki khidmat sadaqaat-o-khaeraat se ki jaati hai aur umooman yehi unka zariya-e-

¹ T: Postage stamp [RSB]

² T: (مُقَفَّل) Qufil lagaaya hua, taale mein band kiya hua, locked, bolted [RKT]

muaash hota hai. (Hayaat-e-Aala Hazrat: P56)

Unke ek paerukaar bayan karte hain ke: *“Ek roz unke paas kharch ke liye ek damdi na thi. Aap saari raat bechain rahe. Subah hui to kisi taajir ka udhar se guzar hua to us ne 51 rupiye bataur-e-nazrana aapki khidmat mein pesh kiye”*. (Hayaat-e-Aala Hazrat: P56)

Ek martaba daak ticket khareedne ke liye unke paas kuch raqm nahi thi, to ek mureed na unhe’n 200 rupiye ki raqm irsaal ki. (Hayaat-e-Aala Hazrat: P58)

Baaqi jaha’n tak zameendari aur sandooqhchi waghaera ka taalluq hai. To us mein koi haqiqat nahi. Ye kahee’n se bhi saabit nahi hota ke unka khandan ziraa-at¹ waghaera se mutaalliq tha. Baaqi karamato’n ke naam pe sadooqhchi waghaera ke afsane bhi mureedo’n ki nazar mein taqdees-o-ehteraam ka muqaam dene ke liye waza’ kiye gae hain. Ye sab be-sar-o-paa bate’n hain. Warna sadooqhchi ki maujoodgi mein nazraano’n aur logo’n se udhaar lene ki kya² zaroorat thi?

Aadat Aur Tarz-e-Guftagu

Barelwi Aala Hazrat paan kasrat se istemaal karte the, hatta ke Ramzan-ul-Mubarak mein wo iftaar ke baad sirf paan par iktifa karte. (Anwaar-e-Raza: P256)

Isi tarah Huqqa bhi peete the³ Doosri khaane peene ki ashiya par huqqa ko tarjeeh dete. Hamare yahaan dehatiyo’n aur bazaari qism ke logo’n ki tarah aane jaane waale mehmaano’n ki tawaazo⁴ bhi huqqe se karte. (Hayaat-e-Aala Hazrat: P67)

Maze ki baat hai ke barelwi, Aala Hazrat se riwayat karte hai ke unho’n ne kaha: *“Main huqqa peetey waqt Bismillah nahi padhta, taake*

¹ T: (زراعت) Kheti-baadi [RKT]

² T: Urdu pdf mein (کی) do (2) baar likha hai, jabke shamila urdu website par (کی) ke baad (کیا) likha hai, is liye maine ‘ki kya’ hi likha hai. [RSB]

³ ⁴ Kitni ajeeb baat hai ke doosro’n ko mamuli baato’n par kafir qarar dene waala khud kaese huqqa noshi ko jaez samajhta hai aur iska murtakib hai?

⁴ T: (تواضع) Khaatir-madaarat, inkisaari, aajizi, humility, politeness [RKT]

shaetaan bhi mere saath shareek ho jaae". (Al Malfuzaat)

Logo'n ke paaou'n choomne ki aadat bhi thi, unke ek motaqid raawi hain ke: *"Aap Hazrat Ashrafi Miya'n ke paaou'n ko bosa diya karte the"*. (Azkaar Habeeb Raza: Printed Majlis Raza, Lahore: P24)

Jab koi Saahab Hajj karke wapas aate to ek riwayat ke mutaabiq fauran uske paaou'n choom lete. (Anwaar-e-Raza: P306)

Usloob-e-Bayaan

Apne se maamooli sa ikhtilaaf rakhne waalo'n ke khilaaf sakht zabaan istemaal kiya karte. Is silsile mein kisi qism ki roo-riaayat¹ ke qaayal na the. Bade *fahash aur ghaleez* lafz bolte. Mukhaalif ko *kutta, khinzeer, kaafir, sarkash, faajir, murtad* aur is tarah ke doosre sakht aur ghaleez kalimaat ki barelwi hazraat ke Aala Hazrat ke nazdeek koi qadr-o-qeemat na thi. Wo be-muhaaba²-o-be-dareegh ye kalimat adaa kar jaate. Unki koi kitab is andaaz-e-guftagu aur akhlaqiyaat se bhari hui tarz-e-tehreer se khaali nahi hai.

Unki sheereeni-e-lab³ ka zikr guzishta safhaat mein haashiye ke andar guzar chuka hai. Yaha'n ham namoone ke taur par unki mukhtalif ibaarato'n mein se ek qita'⁴ naql karte hain, jisse unke usloob-e-bayan ki tasweer qaraeen ke saamne ajaagei.

Wo Deobandiyo'n ke khuda ki tasweer kheenchte hue likhte hain: *"Tumhara khuda randiyo'n ki tarah zina bhi karaae, warna deobandiyo'n ki chakle waaliya'n us par hasengi ke nikhattu to hamare baraabar bhi na ho saka"*. (Subhan as-Sabooh az Ahmad Raza Barelwi: P142)

"Phir zaroori hai ke tumhare khuda ki zan⁵ (T: Aurat, Biwi) bhi ho aur zaroori hai ke khuda ka alaa-e-tanaasul bhi ho. Youn khuda ke muqaable mein ek khudaain bhi maanni padeygi". (eezan)

¹ T: (رُوعَايَت) Lihaaz, paas, murawwat, taraf-daari [RKT]

² T: (بے محابا) Be-khauf, be-dhadak, bila-taammul [RKT]

³ T: (شیرینی لب) Hoto'n ki mitaas [RSB]

⁴ T: (قِطْعَه) Kisi cheez ka tukda, juzv, segment [RKT]

⁵ T: (زَن) Biwi, dulhan, aurat-zaat (baaligh aurat) [RKT]

(Astaghfirullah)

Andaaza lagae'n, is tarah ka andaaz-e-tehreer kisi aalim-e-deen ko zeb deta hai? Aur is par turrah ye ke *tajdeed-e-deen* ka daawa!

Mujaddideen ke liye is qism ki guftagu ka ikhtiyaar karna kis hadees se saabit hai?

Unhe'n aalim-e-deen kehne par israar ho to zaroor kahiye, magar mujaddid kehte hue thodi si jhijhak zaroor mehsoos kar liya kare'n.

Is zimn mein ek waaqia hai ke ye Barelwi Saahab ek martaba kisi ke yahaa'n taaleem ki gharz se gae. Mudarris ne poocha ke aapka shughal¹ kya hai? Kehne lage: "*Wahaabiyo'n ki gumraahi aur unke kufr ka pol kholta hu'n*". Mudarris kehne lage: "*Ye andaaz durust nahi*". To Janab Barelwi Saahab wahee'n se waapas laut aae. (Hayaat-e-Aala Hazrat az Zafaruddin Bihari)

Aur unse padhne se inkaar kar diya. Kyouнке, unho'n ne Ahmad Raza Saahab ko muwahhideen ki *takfeer-o-tafseeq*² se roka tha.

Jaha'n tak unki lughat ka taalluq hai, to wo nihayaat pecheeda aur mubham³ qism ki ibaarato'n ka sahara lete hain. Be-maane alfaaz-o-tarakeeb istemaal karke taassur dena chaahte hain ke unhe'n uloom-o-maarif mein bahut gehri dastaras haasil hai. Kyouнке, hamare yahaa'n umooman us alim-e-deen ko jo apna maafiz zameer⁴ khol kar bayan na kar sake aur jiski baat samajh na aae, use bade paae ka aalim-e-deen tasawwur kiya jaata hai.

Unke ek motaqid likhte hain ke: "*Aala Hazrat ki baat ko samajhne ke liye zaroori hai ke insaan ilm ka samandar ho*". (Anwaar-e-Raza: 286)

Unki zabaan mein fasaahat-o-rawaani nahi thi. Is bina par taqreer se gurez karte the, sirf khud-saakhta Eid Milaad-un-Nabi ﷺ ya apne peer Aal-e-Rasool Shah ke urs ke mauqe par chand kalimaat keh dete!

¹ T: (شُغْل) Peshaa, kaam, dhandha, masroofiyat [RKT]

² T: (تَفْسِيق) Haq-o-falaah ke raaste se hat jaana, fisq ki taraf mansoob [RKT]

³ T: (مُبْهِم) Wo baat jis ka matlab saaf na ho aur samajh mein na aae, jis mein ibhaam ho [RKT]

⁴ T: (مَا فِي الضَّمِير) Jo kuch dil mein ho, dil ki baat, niyyat, iraada, khwaahish [RKT]

Tasnifaat

Unki tasnifaat ke bayan se qabl ham qaraeen ki tawajjo is baat ki taraf mabzool¹ karana zaroori samajhte hain ke barelwi-qaum ko mubalagha-aaraai² ki bahut ziyada aadat hai aur mubaalgha-araai karte waqt ghalat bayaani se kaam lena unki sarshat³ mein daakhil hai. Tasnifaat ke silsile mein bhi unho'n ne bejaa ghulv se kaam liya hai aur haqaaiq se chashm-poshi⁴ karte hue unki saekdo'n tasnifaat ginwadi hain. Halaanke muaamala uske bar-aks hai.

Unke mutazaad⁵ aqwaal ka namoona darj a zel hai: Unke ek raawi kehte hain:

✽ Aala Hazrat ki tasnifaat 200 ke qareeb thee'n. (Muqaddama Ad-Daulah al-Makkiyyah az Ahmad Raza Bareilwi, [matbooah Lahore])

✽ Ek riwayat mein hai ke 350 ke qareeb thee'n. (Eezan)

✽ Ek riwayat hai, 440 ke lag-bhag thee'n. (Al Majall al-Muaadi li Taalifaat al-Mujaddid az Zafaruddin Bihari)

✽ Ek aur Saahab kehte hain, 500 se bhi mutajawiz thee'n. (Eezan)

✽ Baaz ka kehna hai 600 se bhi zaaed thee'n. (Hayaat al Bareilwi: P13)

Ek Saahab in tamaam se aage badh gae aur kaha ke 1000 se bhi tajaawuz kar gai thee'n. (Man Huwa Ahmad Raza: P25)

Halaanke soorat-e-haal ye hai ke unki kutub ki taadaad, jin par kitab ka itlaaq⁶ hota hai, 10 se ziyaada nahi hai. Shayad us mein bhi mubaalagha ho.

Tafseel mulaahaza farmae'n:

¹ T: (مَبْذُول) Mutawajje, maail, diverted [RKT]

² T: (مُبَالَغَةُ آراءِ) Badha-chadha kar bayaan karna, hadd se badh kar buraai ya taareef karna [RKT]

³ T: (سَرِشْت) Fitrat, aadat [RKT]

⁴ T: (چشم پوشی) Aankh churaana, dur-guzri, dekh kar taal jaana [RKT]

⁵ T: (مُتَضَاد) Ek-doesre ki zidd, ulta, mukhaalif, bar-khilaaf [RKT]

⁶ T: Bola jaana, istemaal hona, aaed hona [FL]

Janab Barelwi Saahab ne mustaqil koi kitab nahi likhi. Wo fatwa naweesi aur aqida-e-tauheed ke haamileen ke khilaaf takfeer-o-tafseeq mein mashghol rahe. Log unse sawalaat karte aur wo apne mutaaddid muaawineen¹ ki madad se unke jawabaat taiyyaar karte aur unhe'n kutub-o-rasaail ki shakl de kar shaaya karwa diya jaata. Basa-auqaat baaz kutub dastiyaab na hone ke baais sawalaat ko doosre shehro'n mein bhej diya jaata. Taake waha'n maujood kitabo'n se unke jawabat ko murattab kiya ja sake. Janab Barelwi un fatawa ko baghaer tanqeeh² ke shaaya karwate. Isi wajah se unke andar ibhaam³ aur pecheedgi reh jaati aur qaraeen ki samajh mein na aate. Janab Barelwi mukhtalif ashaab ke tehreer-karda fataawa ka koi taareekhi naam rakhte. Chunaache use unki taraf mansoob kar diya jaata.

Janab Barelwi ka qalam sawalat ke un jawabat mein khoob rawaani se chalta tha, jin mein tauheed ki mukhaalifat aur baatil nazariyat-o-aqaaid ki nashr-o-ishaa-at hoti. Chand makhsos masaail, masalan Ilm-e-Ghaib, Haazir-o-Naazir, Bashar-o-Noor, Tasarrufaat-o-Karamaat aur is qism ke doosre khuraafi umoor⁴ ke alaawa baaqi sab masaail mein Janab Barelwi ka qalam salaasat⁵ rawaani se mehroom nazar aata hai. Ye kehna ke unki kutub 1000 se bhi zaaed hain, intihaai mazhaka-khez⁶ qaul hai.

Unki mashoor tasneef jise kitab kaha ja sakta hai, Fatawa Razviya hai. Baaqi chote-chote risaale hain. Fatawa Razwiyya ki 8 jild hain. Har ek jild mukhtalif fatawa par mabni chote-chote rasaail par mushtamil hai.

Barelwi hazrat ne apne qaaid-o-muassis ki tasaneef ki taadaad badhane ke liye us mein mundaraj⁷ rasaail ko mustaqil tasaneef zaahir kiya hai. Namoono ke taur par ham Fatawa Razwiyya ki pehli jild mein mundaraj rasaail ko shumaar karte hain. Us mein 31 rasaail maujood

¹ T: (معاون) Madadgaar, saath dene waala [RKT]

² T: (تفتيح) Jaanch-padtaal, tafteesh, tehqikaat, chaan-been [RKT]

³ T: (إبهام) Shak-o-shubha, confusion, ambiguity [RKT]

⁴ T: (خرافي امور) Be-buniyaad, khurafaat [RSB]

⁵ T: (سلاست) Rawaani, safai, easiness [RKT]

⁶ T: (مضحکہ خیز) Jis par hasi aae, mazaq mein daalne waala [RKT]

⁷ T: (مُنْدَرَج) Darj-shuda, likha hua, shaamil, daakhil [RKT]

hain. Jinhe'n kitaab zaahir kiya gaya hai. Unke asmaa darj-e-zail hain:

- ① Al-Jood al-Hulood (الجود الحلود). ② Tanweer al-Qandeel (تنوير القندیل).
- ③ Aakhir Masaail (آخر مسائل). ④ An Nameeqa al-Anqi (النمیقة الانقی).
- ⑤ Rajab al-Saa-ah (رجب الساعة). ⑥ Hibah al-Hameer (هبة الحمیر).
- ⑦ Masaail Aakhar (مسائل اخر). ⑧ Afzal al-Bashar (افضل البشر).
- ⑨ Baariq an-Noor (بارق النور). ⑩ Irtifa al-Hujub (ارتفاع الحجب).
- ⑪ Al-Tarraas al-Muaddal (الطررس المعدل).
- ⑫ Al-Talabah al-Badeeah (الطلبة البديعة).
- ⑬ Barakat al-Asma (بركات الاسماء). ⑭ Ataa an-Nabi (عطاء النبی).
- ⑮ Al-Noor wa al-Noorq (النور و النورق). ⑯ Samee un-Nazr (سمع النذر).
- ⑰ Husn an-Niam (حسن النعم). ⑱ Baab al-Aqaaid (باب العقائد).
- ⑲ Qawaneen al-Ulama (قوانين العلماء). ⑳ Al-Jad as-Saeed (الجدالسعيد).
- ㉑ Majal al-Shamah (مجلى الشمعة). ㉒ Tibbiyaan al-Wudhu (تبیان الوضوء).
- ㉓ Ad-Daqnah wa al-Tibbiyaan (الدقنه والتبیان). ㉔ An-Nahee an-Nameeer (النهی النمیر).
- ㉕ Az-Zafra li Qaul Zafar (الظفر لقول زفر). ㉖ Al-Matar al-Saeed (المطرالسعيد).
- ㉗ Lama' al-Ahkam (لمع الاحكام). ㉘ Al-Muallim at-Tiraaz (المعلم الطراز).
- ㉙ Nabah al-Qaum (نبه القوم). ㉚ Ajl al-A'laam (اجلى الاعلام).
- ㉛ Al-Ahkam wa al-Ilal (الاحكام والعلل).

Chand sau safhaat par mushtamil ek jild mein maujood 31 rasaail ko barelwi hazraat ne apne Aala Hazrat ki 31 tasaneef zaahir kiya hai. (Al Majall al-Muaadi li Taalifaat al-Mujaddid)

Ye keh dena ke fala'n shakhs ne 1000, 2000 ya usse bhi ziyada kitabe'n tasneef ki hain, sahal hai. Magar use saabit karna aasaan nhi. Barelwi hazraat bhi usi makhamse¹ ka shikaar nazar aate hain.

Khud Aala Hazrat farma rahe hain ke unki kitabo'n ki taadaad 200 ke qareeb hai. (Ad Daulah al Makkiyah: P10)

Unke ek saahib-zaade keh rahe hain ke 400 ❶² ke lag bhag hain. (Ad Daulah al Makkiyah: P11)

¹ T: (مَخْمَص) Jhamela, uljhan, mushkil, pecheeda muaamala, jhagda, bakheda [RKT]

² ❶ Yaane chand safhaat par mushtamil chote-chote risaalo'n samet.

Unke ek khalifa Zafaruddin Bihari Rizwi jab un tasnifat ko shumaar karne baithe to 350 se ziyaada na ginwa sake. (Al Majall al-Muaadi li Taalifaat al-Mujaddid)

Ek aur Saahab ne 548 tak tasnifat shumaar kee'n. (Anwaar-e-Raza: 325)

Ab zara ye latifa bhi sun leekiye ke unho'n ne kis tarah ye taadaad poori ki hai. Anwaar-e-Raza mein unki jo tasnifaat shumaar ki hain, un mein se chand ek yaha'n zikr ki jaati hain, taake qaaraeen par kasrat-e-tasaneef ke daawe ka sarbasta¹ raaz munkashif ho:

1. Haashiya Sahih Bukhari
2. Haashiya Sahih Muslim
3. Haashiya an-Nasai
4. Haashiya Ibne Majah
5. Haashiya at-Taqreeb
6. Haashiya Musnad Imam Aazam
7. Haashiya Musnad Ahmad
8. Haashiya at-Tahawi
9. Haashiya Khasaaes Kubra
10. Haashiya Kanzul Ummaal
11. Haashiya Kitab al-Asma wa-Sifaat
12. Haashiya al Asaaba
13. Haashiya Mauzooaat Kabeer
14. Haashiya Shams Baaziah
15. Haashiya Umdatul Qaari
16. Haashiya Fathul Baari
17. Haashiya Nasbur Raaya
18. Haashiya Faiz-ul-Qadeer
19. Haashiya Ash-at al-Lamaat
20. Haashiya Majma' Bahr al Anwaar
21. Haashiya Tehzeeb-ut-Tehzeeb
22. Haashiya Musaamara-o-Masabara

¹ T: (سَرِ بَسْتَه) Makhfi, chupa hua, poshida [RKT]

23. Haashiya Tohfatul Ikhwaan
24. Haashiya Miftah as-Sa-aadah
25. Haashiya Kashf al-Ghamma
26. Haashiya Meezaan ash-Shariah
27. Haashiya Al Hidaaya
28. Haashiya Bahr ar-Raaq
29. Haashiya Munya-tul-Musalli
30. Haashiya Rasaail Shaami
31. Haashiya Lit Tahaawi
32. Haashiya Fataawa Khaniya
33. Haashiya Fataawa Kahiratiya
34. Haashiya Fataawa Azeeziya
35. Haashiya Sharah Shifa
36. Haashiya Kashf az-Zanoon
37. Haashiya Taaj al Uroos
38. Haashiya ad-Dur al-Maknoon
39. Haashiya Usool al Hindsa
40. Haashiya Sunan Tirmizi
41. Haashiya Tasieer Sharah Jaame as-Sagheer
42. Haashiya Kitab al-Aasaar
43. Haashiya Sunan Daarmi
44. Haashiya Kitab Targheeb wat Tarheeb
45. Haashiya Neel al-Autaar
46. Haashiya Tazkirah al-Huffaz
47. Haashiya Irshad as-Saari
48. Haashiya Mara'h al-Mafateeh
49. Haashiya Mizaan al-Etedaal
50. Haashiya al Ilal al-Mutanaahiya
51. Haashiya Sharah Fiqa Akbar
52. Haashiya Kitab al-Khiraj
53. Haashiya Badaae as-Sanaae

54. Haashiya Kitab al-Anwaar
55. Haashiya Fataawa Aalamgeeri
56. Haashiya Fataawa Bazaaziya
57. Haashiya Sharah Zarqaani
58. Haashiya Meezaan al-Afkaar
59. Haashiya Sharah Chagmeeni

Yaane wo tamaam kutub jo Ahmad Raza Saahab ke paas thee'n aur unke zer-e-mutaala-a rehtee'n aur unho'n ne un kutub ke chand safhaat par taaleeqan kuch tehreer kiya, un kitabo'n ko bhi Aala Hazrat Saahab ki tasnifaat shumaar kiya gaya hai.

Is tarah to kisi shakhs ke baare mein bhi kaha ja sakta hai ke unki tasnifaat hazaaro'n hain.

Meri library mein 15000 se zaaid kutub maujood hain. Firaq¹ se mutaalliqa hazaaro'n kutub mere zer-e-mutaala-a reh chuki hain. Khud *Al Barelwiyyah* ki tasneef ke liye maine 300 se zaaid kutub-o-rasaail ka mutaala-a kiya hai aur taqriban har kitab ke hashiya par taaliqaat bhi likhi hain. Is hisaab se meri tasnifaat hazaaro'n se mutajawiz ho jaati hain.

Agar muaamala yehi ho to is mein fakhr ki baat kaunsi hai? Aakhir main phir is silsile mein Barelwi Hazrat ke mutazaad aqwal ko dohrate hain.

✻ Khud Ahmad Raza Saahab farmate hain ke unki kutub ki taadaad 200 hai. (Ad Daulah al Makkiyyah: P1)

✻ Unke ek khalifa ka irshad hai 350 hai. (Al Majall al-Muaadi li Taalifaat al-Mujaddid)

✻ Bete ka qaul hai 400 hain. (Ad Daulah al Makkiyyah: P11)

✻ Anwaar-e-Raza ke musannif kehte hain 548 hai. (Ad Daulah al Makkiyyah: P323)

¹ T: (فِرَق) Bohot saare giroh [RKT]

❁ Bihari Saahab ka kehna hai 600 hai. (Hayaat-e-Aala Hazrat: P13)

❁ Ek Saahab ka farman hai ke 1000 hai. (Zameema al-Motaqid al-Mutaqallid; Man Huwa Ahmad Raza: P25)

❁ Aala Hazrat Saahab ki tamaam wo kutub-o-rasaail jo aaj tak chapi hain, unki taadaad 125 se zaaed nahi. (Anwaar-e-Raza: P325)

Aala Hazrat ke mujaddid hone ki shahadat aapka Majma' Fataawa hai, jo badi takhti ki 12 jildo'n mein hai aur har jild mein 1000 safhaat se zaaed hain. (Aala Hazrat Barelwi az Bastawi: P180)

Is baat se qata-nazar ke in fataawa ki ilmi waq-at¹ kya hai, ham unki kizb-bayani ki wazaahat zaroori samajhte hain.

Awwalan: Ye kehna ke uski 12 jilde'n hain, saraasar ghalat hai. Uski sirf 8 jilde'n hain.

Saaniyan: Badi takhti ki sirf ek jild hai. Tamaam jildo'n ke mutaalliq kehna ke wo badi takhti ki hain, ye bhi waazeh jhoot hai.

Saalisin: Un mein se koi bhi 1000 safhaat par mushtamil nahi hai. Badi takhti waali jild ke kul safhaat 264 hain, baaqi jildo'n ke safhaat 500-600 se ziyaada nahi. Behrehaal 1000 safhaat kisi jild ke bhi nahi hain.

Mubalaghaat

Ham ne tasnifaat ke mauzoo ko is qadr tafseel se is liye zikr kiya hai, taake maaloom ho sake ke barelwi hazraat Janab Ahmad Raza Khan Saahab Barelwi ki taareef-o-tauseef mein kis qadr mubaalagha-aamezi se kaam lete hain.

Ye baat qaabil-e-zikr hai ke Fataawa naweesi mein Janab Ahmad Raza Saahab akele na the, balke unke mutaaddid muaawineen bhi the. Unke paas istifta ki shakl mein sawalaat aate to to wo unka jawab apne muaawineen ke zimme laga dete. Janab Barelwi apne muaawineen ko

¹ T: (وَقَعَتْ) Martaba, qadr, izzat, azmat, buzurgi [RKT]

doosre shehro'n mein bhi bhejte. (Hayaat-e-Aala Hazrat: P244)

Zafaruddin Bihari ne apne Aala Hazrat ka ek khat bhi apni kitaab mein naql kiya hai, jo is mauzu ko samajhne mein kaafi hadd tak mamd-o-muaawin saabit ho sakta hai. Janab Ahmad Raza Saahab apne kisi ek muaasir¹ ko mukhaatib karke likhte hain: *"Tafseer Ruh al-Maani kaunsi kitab hai aur ye Aaloosi Baghdadi kaun hai? Agar unke haalaat zindagi aapke paas ho'n to mujhe irsaal kare'n. Neez mujhe Al Madaarik ki baaz ibaarate'n bhi darkaar hain"*. (Hayaat-e-Aala Hazrat: P266)

Kisi aur masle ka zikr karke ek aur khat mein likhte hain:

"Mujhe darj-e-zel kutub ki falaa'n masle ke mutaalliq poori ibaarate'n darkaar hain. Agar aapke paas ho'n to bahut behtar, warna Patna jaakar un kitabo'n mein se ibarate'n naql karke irsal kar de'n. Kutub darj-e-zail hain:"

- ① Fataawa Tataar Khaniya (فتاوی تاتار خانیه). ② Zaad al Maaad (زاد (نزیة المجالس). ③ Iqd al-Fareed (عقد الفريد). ④ Nuzhatul Majaalis (نزهة المجالس). ⑤ Taaj al Uroos (تاج العروس). ⑥ Qamoos (قاموس). ⑦ Khaaliq Zamakhshari (خالق زمخشری). ⑧ Maghrib Matrazi (مغرب مطرزی). ⑨ Nihaya Ibn al-Aseer (نهايه ابن الاثير). ⑩ Majma' Al Bihaar (مجمع البحار). ⑪ Fath al-Baari (فتح الباری). ⑫ Umdatul Qaari (عمدة القاری). ⑬ Irshad as-Saari (ارشاد الساری). ⑭ Sharah Muslim Nawavi (شرح مسلم نووی). ⑮ Sharah Shamaail at-Tirmizi (شرح شمائل ترمذی). ⑯ As Siraaaj al Muneer (السراج). ⑰ 17. Sharah Jaame al-Sagheer (شرح جامع الصغير).

Behrehaal guzishta tamaam nusoos se saabit hota hai ke Janab Ahmad Raza tanha fataawa naweesi nahi karte the. Balke unke bahut se muaawineen bhi the. Jo mukhtalif sawalaat ka jawab dete aur unke Aala Hazrat unhe'n apni taraf mansoob kar lete.

¹ T: (مُعَاصِر) Ek (1) hi zamaane ka, apne zamaane ka, ham zamaana [RKT]

Jihaad Ki Mukhaalifat Aur Istemaar Ki Himaayat

Janab Barelwi ka daur, angrezi istemar ka daur tha. Musalman aazmaaish mein muftala the, unka ahd-e-iqtidaar khatam ho chuka tha. Angrez musulmano ke wujood ko khatam kar dena chaahte the. Ulama ko takhta-daar¹ par latkaya ja raha tha, Musalman awaam zulm-o-tashaddud ka nishana ban rahe the aur unki jaedaade'n zabt ki ja rahi thee'n. Unhe'n kaala-paani aur doosri uqoobat-khaano'n² mein mukhtalif sazaae'n di ja rahi thee'n. Unki shaan-o-shaukat aur rob-o-dabdaba khatam ho chuka tha.

Angrez musulman ummat ke wujood ko barre-sagheer ki sar-zameen se mita dena chaahte the. Us daur mein agar koi giroh unke khilaaf sadaa³ buland kar raha tha aur poori himmat-o-shujaa-at ke saath jazba-e-jihaad se sar-shaar tha, unka muqabla kar raha tha, to wo wahaabiyo'n ka giroh tha.^①⁴

Unho'n ne alam-e-jihaad buland kiya, apni jaedaade'n zabt karwaee'n, kaala-paani ki sazaae'n bardasht kee'n, daar-o-rusn⁵ ki uqoobato'n se do-chaar hue aur apni jaano'n ka nazraana pesh kiya, magar angrezi istemaar ko tasleem karne par raazi na hue. Us daur ke wahaabi chaahte the ke barre-sagheer mein musulman siyaasi wa iqtisaadi taur par mazboot ho jaae'n.

Us waqt zaoorat thi ittifaaq ki, mil-jul kar jaddo-jahad karne ki. Ek parcham tale muttahid ho kar angrezi istemaar ko khatam karne ki. Magar istemar ye na chaahta tha. Wo unhe'n ek doosre ke khilaaf mahaaz-aara⁶ karna chaahta tha. Wo musulmano ko baaham dast-o-

¹ T: (تَحْتَهُ دَار) Phaansi, gallows [RSB]

² T: (عُقُوبَتِ خَانَهُ) Azaab dene ki jagah, saza dene ki jagah [RKT]

³ T: (صَدَا) Aawaaz, goonj, pukaar, nida [RKT]

⁴ ① Wahaabi ka lafz sabse pehle Ahle Hadees Hazraat ke liye angrez ne istemaal kiya. taake wo unhe'n badnaam kar sake'n. Wahaabi ka lafz baaghi ke maani mein istemaal hota tha. Bila-shubah Wahaabi angrez ke baaghi the.

⁵ T: (دَار و رُسَن) Sooli, phaansi [RKT]

⁶ T: (مُحَادَّ أَرَا) Muqaable par aamaada, jung ke liye saff-basta, ready to fight [RKT]

girebaan dekhna chaahta tha. Uske liye use chand afraad darkaar the, jo uske agent bankar musulmano ke darmiyan tafraqa daale’n.

Unhe’n ek doosre ke khilaaf saf-aara kar de’n aur unke ittihaad ko paara-paara karke unki quwwat-o-shaukat ko kamzor kar de’n. Is maqsad ke liye angrez ne mukhtalif ashkhaas ko muntakhab kiya. Jin mein Mirza Ghulam Ahmad Qadiyani²¹ aur Janab Barelwi ke mukhalifeen ke mutaabiq Ahmad Raza Khan Barelwi Saahab sar-e-fehrist the³².

Mirza Ghulam Ahmad Qadiyani ki sargarmiya’n to kisi se makhfi nahi, magar jaha’n tak Ahmad Raza Saahab ka taalluq hai, unka muaamala zara mohtaj-e-wazaahat hai. Janab Ahmad Raza Barelwi Saahab ne istemaar ke mukhalifeen wahaabi hazrat ko sabb-o-sitam³ aur taan-o-tashne’ ka nishana banaya. Un Wahaabiyo’n ko, jo angrez ke khilaaf mahaz-aara the aur unke khilaaf jihaad mein masroof the, angrez ki taraf se unki bastiyo’n par bulldozer chalaе gae. (Tazkira Sadiq az Abdur Raheem) Sirf Bengal mein ek lakh Wahaabi ulama-o-awaam ko phaansi ki saza di gai. (Mulaahaza ho kitab ‘Wahaabi Trills’)

Angrez musannif Hunter⁴ ne eteraaf-e-haqiqat karte hue apni kitab *Indian Muslims* mein kaha hai: “*Hame’n apne iqtidaar ke silsile mein musulman qaum ke kisi giroh se khatra nahi. Agar khatra hai to sirf musulmano ke ek aqalliyati⁵ giroh wahaabiyo’n se hai. Kyounke sirf wohi hamare khilaaf jaddo-jahad mein masroof hain*”. (Our Indian Musalmaan: P32)

Jung-e-Aazadi 1857 CE ke baad wahaabiyo’n ke tamaam akabireen ko phaansi ki saza di gai. (Taareekh Ahle Hadees ke mutalliq ham ek mustaqil kitab tasneef kare’nge [Musannif, Allama Ehsan Ilahi Zaheer])

¹ ² Iske suboot ke liye hamari kitab Al Qadiyaaniya mulaahaza keejiye.

² ³ Iske liye mulaahaza ho’n kutub: Barelwi Fatwe, Takfeeri Afsaane, Aaina Sadaaqat, Muqaddama Ash-Shihaab as-Saaqib, Muqaddama Rasaail Chaandpoori Faazil Barelwi waghaira.

³ T: (سَبَّ وَ شَتْم) Zulm-o-sitam, laan-taan, jor-o-jafaa [RKT]

⁴ T: Iska poora naam William Wilson Hunter hai, us kitab ki pdf yahan se download keejiye ([Urdu Pdf Download](#)) ([English Pdf Download](#)) [RSB]

⁵ T: (أَقْلَيْت) Wo qaum jo taadaad mein thodi ho [RKT]

1863CE tak ka arsa unke liye nihaayat dushwar tha. Us arse mein angrez ki taraf se un par jo mazaalim dhaae gae, Hindustan ki taareekh uski gawah hai.

Wahaabi ulama mein se jin ko qaid-o-band ki suoobato'n¹ se do-chaar hona pada, un mein Maulana Jaafar Thanseri, Maulana Abdur Raheem, Maunala Abdul Ghaffar, Maulana Yahya Ali Sadiqpuri, Maulana Ahmadullah aur Shaikh al-Kul Maulana Nazeer Husain Mohaddis Dehelwi (سید دہلوی) sar-e-fehrist hain. Wahaabi Mujahideen ki jaedaade'n zabt karne ka hukm jaari kar diya gaya. (Wahaabi Tehrek: P292)

Wahaabiyo'n ke makaano'n ko masmaar² kar diya gaya aur unke khandano'n ki qabro'n tak ko ukhed diya gaya. (Tazkira Saadiqa) unki buildingo'n par bulldozer chala diye gae. (Tazkira Saadiqa) Wahaabi Ulama ko giraftar karke unhe'n mukhtalif sazae'n di gae'n. Is zimn mein Shaikh al-Kul Syed Nazeer Hussain Mohaddis Dehelwi (rahimahullah) ki giraftai ka waaqia bahut mashoor hai. (Wahaabi Tehrek: P315)

Un wahaabiyo'n ke khilaaf zabaan istemaal karne ke liye aur *Farq-e-tasad* (فرق تسد) Yaane *ladaao aur hukumat karo*³ ki mashoor angrezi policy ko kamiyaab karne ke liye istemaal ne Janab Ahmad Raza Saahab ko istemaal kiya. Taake wo musalmano mein ifтираат-o-intishaar⁴ ka beej bokar unke ittahaad ko hamesha ke liye paara-paara kar de'n.

Aur aen waqt, jabke angrez ke mukhalifeen unki hukumat se nabrad-aazma⁵ the aur jihaad mein masroof the, Janab Ahmad Raza ne un jumla muslim rehnumao'n ka naam lekar unki takfeer ki, jinho'n ne aazaadi ki tehreek ke kisi shobe⁶ mein bhi hissa liya. ❶⁷

¹ T: (صُعُوبَت) Sakhti, diqqat, mushkil, takleef, museebat [FL]

² T: (مِسْمَار) Munhadim, tahes-nahes, tabaah-o-barbaad [RKT]

³ T: Divide and Rule [RSB]

⁴ T: (اِنتِشَار) Pareshani, tittar-bittar hona, bikharne ki kaifiyat [RKT]

⁵ T: (نَبَرْد آزما ہونا) Ladna, jung karna [RKT]

⁶ T: (شُعْبَہ) Shaakh, juzv, hissa, tukda, kisi idaare ka koi hissa, daftar, shaakh [RKT]

⁷ ❶ Tafseel ke liye mulaahaza ho, is kitab ka baab 'Barelwiyat aur Takfeeri Afsaane', alaawa azeen in kitabo'n ki taraf ruju keejiye: Aaina Sadaaqat,

Wo jamate'n, jinho'n ne Tehreek-e-Azaadi-e-Hind mein hissa liya, un mein wahaabi tehreek ke alaawa, Jamiat Ulama-e-Hind, Majlis-e-Ahraar, Tehreek-e-Khilaafat, Muslim League, Neeli-posh Musalmano'n mein se aur Azaad Hind Fauj khaas hinduo'n mein se aur Gandhi ki Congress qaabil-e-zikr hain.

Janab Barelwi azaadi-e-hind ki in tamaam tehreko'n se na sirf laa-taalluq rahe, balke un tamaam jamato'n aur unke akabireen ki takfeer-o-tafseeq ki. Unke khilaaf sabb-o-shitam mein masroof rahe aur un mein shumooliyat ko haraam qaraar diya.

Janab Ahmad Raza Saahab to tehreek-e-khilaafat ke dauran hi wafaat paagae. Unke baad unke janashino'n ne unke mission ko jaari rakha aur wahaabiyo'n ke alaawa Muslim League ki shadeed mukhaalifat ki aur Leegi zo'ma¹ ke kaafir-o-murtad hone ke fatwe jaari kiye aur is tarah unho'n ne bil-waasta taur par angrezi istemaar ke haath mazboot kiye. Janab Ahmad Raza ki sar-parasti mein Barelwi zo'ma ne musalmano ko un tehreko'n se door rehne ki talqeen ki aur jihaad ki sakht mukhaalifat ki.

Choonke shar-an (شرعاً) jihaad-e-aazaadi ka daar-o-madaar Hindustan ke daar al-harb hone par tha aur akabireen millat-e-islamiya Hindustan ko daar al-harab qaraar de chuke the, Ahmad Raza Khan Saahab ne is bina par jihaad ko munhadim karne ke liye ye fatwa diya ke Hindustan dar al-Islam hai aur uske liye 20 safhaat par mushtamil ek risala 'A'laam al-A'laam bi anna Hindustan Dar al-Islam' (اعلام الاعلام بانّ هندوستان دارالاسلام) Yaane 'Akabireen Ko Hindustan Ke Dar al-Islam Hone Se Aagaah Karna' tehreer kiya.

Janab Ahmad Raza Khan Saahab ne us risaale ke shuru mein jis cheez par zor diya, wo ye tha ke Wahaabi kaafir-o-murtad hain. Unhe'n jiziya lekar bhi maaf karna jaaiz nahi. Isi tarah na unhe'n panaah dena jaaiz, na unse nikaah karna jaaiz, na unka zabiha jaaiz, na unki namaz-e-

Muqaddama Shahaab-e-Saaqib, Muqaddama Rasaail Chaandpuri, Fazil Barelwi az Masood Ahmad Barelwi)

¹ T: (ليگي زعماء) (T: Umara, Leader, Sardar)

janaza jaaiz, na unse mel-jol rakhna jaaiz, na unse len-den jaaiz, balke unki aurato'n ko ghulam banaya jaae aur unke khilaaf social bycott kiya jaae aur aakhir mein likhte hain: "*Khuda unhe'n ghaarat kare, wo kaha'n bhatke phirte hain*". (A'laam al-A'laam bi anna Hindustan Dar al-Islam: P19-20)

Ye risaala Janab Ahmad Raza ki asliyat ko benaqaab karne ke liye kaafi hai. Isse unke makrooh azaaem khul kar saamne aajaate hain ke wo kis tarah mujahideen ki mukhaalifat karke angrez istemar ki himayat-o-taa'eed kar rahe the aur musalmano ko aapas mein ladaa kar dushmanaan-e-deen-o-millat ka dast-o-baazu ban chuke the.

Tehreek-e-Khilaafat Ki Mukhaalifat

Jis waqt duniya-bhar ke musalman Turkey Sultanant ke tukde-tukde karne par angrezon ke khilaaf sadaa-e-ehitjaaj buland kar rahe the aur Muallana Muhammad Ali Jauhar رحمۃ اللہ علیہ aur doosre akabireen ki zer-e-qiyaadat Khilaafat-e-Islamia ke tahffuz-o-baqaa ke liye angrezon se jung lad rahe the. Aen us waqt Janab Ahmad Raza angrezon ke mafaad mein ki jaane waali sargarmiyo'n mein masroof-o-masghool the.

Bila-shubah Tehreek-e-Khilaafat, angrezon ko unki bad-ahdi par saza dene ke liye nihaayat a saabit ho rahi thi. Tamaam musalman ek parcham tale jama ho chuke the. Ulama-o-Awaam us tehreek ki himayat-o-taa'eed kar rahe the.

Khud ek Bareilwi musannif is haqiqat ka eteraaf karte hue likhta hai: "*1918 mein jung-e-azeem khatam hui, Germany aur uske saathiyo'n Turkey aur Austira waghaera ko shikast hui. Turko'n se azaadi-e-hind ke mutaalliq ek muaahada tae paaya. Lekin angrezon ne bad-ahdi aur waada-khilaafi ki, jis par musalmano ko sakht dhachka laga. Chunache wo biphar¹ gae aur unke khilaaf hogae. Ahle Siyasat is fikr mein the ke kisi tarkeeb se angrezon ko waada-khilaafi ki saza di jaae. Chunache unho'n ne musalmano ko ye baawar karaaya ke Khilaafat-e-Islamiya ka tahaffuz faraaiz-o-waajibat mein se hai. Bas phir kya tha, ek toofaan*

¹ T: (بہارنا) Ghusse mein bharna, jhillaana, ghazabnaak hona, ladne par taiyyaar hona, zid karna, bidakna, chaunkna [RKT]

khada ho gaya”. (Muqaddama Dawaam al-Aesh az Masood Ahmad: P15)

“Aur haqiqatan Tehreek-e-Khilaafat angrezo’n ke khilaaf ek muassar hathiyaar saabit ho rahi thi. Musalman angrezo’n ke khilaaf muttahid ho chuke the. Qareeb tha ke ye tehreek angrezi sultanat ke khaatima ka baais ban jaati. Is amr ki wazaahat Ahle Hadees Jaiyyad Aalim-e-Deen Imam-ul-Hind Maulana Abul Kalam Azaad marhoom ne bhi farmai hai. (Muqaddama Dawaam al-Aesh az Masood Ahmad: P17)

Magar Barelwi maktaba-e-fikr ke Imam-o-Mujaddid ne angrezo’n ke khilaaf chalne waali us tehreek ke asaraat-o-nataaej ko bhaanpte hue angrezo’n se dosti ka suboot diya aur Tehreek-e-Khilaafat ko nuqsaan pohonchaane ke liye ek doosre risaala ‘*Dawaam al-Aesh*’ ke naam se taaleef kiya, jis mein unho’n ne waazeh kiya ke choonke khilaafat-e-sharaiya ke liye Quraishi hona zaroori hai. Is liye Hindustan ke musulmano ke liye Turko’n ki himayat zaroori nahi. Kyouнке wo quraishi nahi hain. Is bina par unho’n en angrezo’n ke khilaaf chalaai jaane waali us tehreek ki bharpoor mukhaalifat ki aur angrezi istemaar ki mazbooti ka baais bane.

Ahmad Raza Khan Saahab, Tehreek-e-Khilaafat ke muslim zo’ma ko tanqeed ka nishana banate hue raqmtaraaz hain: “*Turko’n ki himayat to mahez dhoke ki tatti hai. Asal maqsood ye hai ke khilaafat ka naam lo, awaam phiphre’n, chanda khoob mile aur Ganga-o-Jamna ki muqaddas sarzameene’n azaad ho’n*”. (Dawaam al-Aesh: P63 [matbooa Bareilly; P95 [matbooa Lahore])

Tehreek Tark-e-Muwalaat

Janab Ahmad Raza ne Tehreek Tark-e-muwalaat ki bhi shadeed mukhaalifat ki. Kyouнке unhe’n khatra tha ke ye tehreek angrez ke zawaal ka baais ban sakti hai.

Tehreek Tark-e-muwalaat ka maqsood ye tha ke angrezo’n ka mukammal bycott kiya jaaе. Unhe’n tax waghaera ki adaai gi na ki jaaе aur uske tahat chalne waale sarkari mahkamo’n mein mulaazimat na ki jaaе. Gharaze-ki unki hukumat ko yaksar mustarad kar diya jaaе. Taake

wo majboor hokar Hindustan ki sarzameen se nikal jaae'n. Is maqsad ke liye tamaam musalmano ne 1920 mein muttahir ho kar jaddo-jahad shuru kardi.

Jisse angrez hukumat ke khilaaf ek fitna khada ho gaya aur wo mutazalza¹ hone lagi. Us tehreek ko Gandhi ke alaawa Ahmad Raza ne bhi nuqsan pohonchhane ki koshish ki. Aur ek risaala tehreer karke uski sakhti se mumaaniat ki aur us tehreek ke sarkarda rehnumaao'n² ke khilaaf kufr ke fatwe saadir kiye.

Chunaache wo is maqsad ke liye tehreer kiye gae risaale "Al-Mahajjat al-Mutamana fee Aayaat al-Mumtahanah" (المحجته المومنه في آية الامتحنة) mein eteraaf karte hain: "*Is tehreek ka hadaf angrez se aazaadi ka husool hai*". (Al Majhanah al Mutmannah az Ahmad Raza: P155)

Jihaad Ke Munhadim Hone Ka Fatwa

Neez us risale mein jihaad ki mukhaalifat karte hue irshad karte hain: "*Ham Musalmanaan-e-hind par jihaad farz nahi*".³ ① "*Aur jo uski farziyat ka qaayal hai, wo musalmano ka mukhtalif hai aur unhe'n nuqsan pohonchhana chaahata hai*". (Al-Mahajjat al-Mutamana: P208)

Neez likhte hain: "*Hazrat Hussain ؓ ke jihad se istidlaal karna jaaiz nahi, kyonke un par jung musallat ki gai thi aur haakim-e-waqt par us waqt tak jihaad farz nahi, jab tak us mein kuffar ke muqaable ki taaqat na ho. Chunache ham par jihaad kaese farz ho sakta hai. Kyonke ham angrez ka muqabla nahi kar sakte*". (Al-Mahajjat al-Mutamana: P210)

Musalmano'n ko Jihad-o-Qitaal, neez angrez se mahaaz-aaraai se door rehne ki talqeen karte hue likhte hain: Allah Ta'ala ka irshad hai:

Aye Logo'n Jo Imaan Laae Ho! Tum Par Apni Jaano'n Ki Firkr Laazim Hai,
Jo Shakhs Gumrah Ho, Wo Tumhe'n Nuqsan Nahi Pohoncha Sakta

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ

(Surah-al-Maaida: 105)

¹ T: (مُتَزَلِّز) Dagmagaane waala, kaanpne waala [RKT]

² T: (سَرْدَار) Sardaar, qaaed, afsar, muntakhab, qabile ka sardaar [RKT]

³ ① Mirza Ghulam Ahmad Qadiyani ka bhi yehi fatwa tha.

Yaane har musalman infiraadi taur par apni islaah kare, ijtimai jaddo-jahad ki koi zaroorat nahi! Aur apne risaale ke aakhir mein un tamaam rehnumao'n par kufr ka fatwa lagaya hai, jo angrezi istemaar ke mukhtalif aur Tehreek Tark-e-mawaalaat ke haami the. (Mulaahaza ho, Khatima al Kitab: P211)

Janab Ahmad Raza ne jihaad ke munhadim karne ka fatwa apne risaale *Dawaam al-Aesh* mein bhi diya hai. Likhte hain: "*Musalmanaan-e-hind par hukm-e-jihad-o-qitaal nahi!*". (Dawaam al-Aesh: P46)

Behrehaal Ahmad Raza Saahab ke mutaalliq mashoor ho gaya tha ke wo istemaar ke agent hain aur har is tehreek ke mukhtalif hain, jo angrezo'n ke khilaaf chalaai jaati hai.

Barelwi Aala Hazrat ke ek apirukaar likhte hain: "*Musalmaan Imam Ahmad Raza se badzan ho gae the*". (Muqaddama Dawaam al-Aesh: P18)

Ek aur musannif likhte hain: "Masla-e-khilaafat se unko¹ ikhtilaaf tha. Intiqaal ke qareeb unke khilaaf musulmano mein bahut charcha ho gaya tha aur unke mureed aur motaqid ikhtilaaf-e-khilaafat ke sabab unse bargashta² ho gae the". (Kitaabi Duniya Maqaala Hasan Nizaami: P2 az Muqaddama Dawaam al-Aesh: P18)

Behrehaal aen us waqt, jabke musulmano ko muttahid ho kar angrezi istemaar ke khilaaf jaddo-jahad karne ki zaroorat thi, Janab Ahmad Raza Khan Saahab angrezo'n ke mafaad ke liye kaam kar rahe the.

Agar ye na bhi kaha jaae ke Ahmad Raza Khan Saahab angrez ke agent the, tab bhi ye baat roz-e-raushan ki tarah aya'n hai ke unki tamaam tar sargarmiya'n musulmano ke khilaaf aur angrez ke mafaad mein thee'n. Kyoune unho'n ne mujahideen ki to mukhaalifat ki, magar angrez ke haami-o-muaiyyid³ rahe.

Mushtashriq France Robins ne Janab Ahmad Raza Saahab ke mutaalliq

¹ T: Ahmad Raza Khan Saahab ko [RSB]

² T: (بَرگشتہ) Munharif, mukhaalif, baaghi, badla hua, phira hua [RKT]

³ T: (مُؤَيَّد) Taa'eed karne waala, madadgaar, muaawin, himaayati [RKT]

likha hai: “Ahmad Raza Barelwi angrezi khukumat ke haami rahe. Unho’n ne pehli jung-e-azeem mein bhi angrezi hukumat ki himaayat ki. Isi tarah Tehreek-e-Khilaafat mein bhi 1921 mein wo angrez ke haami the. Neez unho’n ne Bareilly mein un ulama ki conference bhi bulaai jo Tehreek Tark-e-Muwalaat ke mukhtalif the. (Indian Muslims: P443, printed az Cambridge University 1974)

Ye the, Janab Ahmad Raza Saahab aur unki sargarmiya’n!

Wafaat

Janab Ahmad Raza Khan Barelwi ki maut *Zaat al Junb* ke marz se waaqe hui. Marte waqt unho’n ne chand wasiyyate’n kee’n, jo *Wisaaya Shareef* ke naam se ek risaale mein shaaya huee’n.

Ahmad Raza Khan Saahab ne marte waqt kaha: “*Mera deen-o-mazhab, jo meri kutub se zaahir hai, us par mazbooti se qaayam rehna har farz se ahem farz hai*”. (Aala Hazrat Barelwi az Bastawi: P105)

Neez unho’n ne kaha: “*Piyaare Bhaiyyo’n! Mujhe maaloom nahi, main kitne din tumhare andar tehru’n. Tum Musatafa ﷺ ki bholi bhali bhede’n ho. Bhediye tumhare chaaro’n taraf hain, jo tumko behkaana chaahte hain aur fitne mein daalna chaahte hain. Unse bacho aur door bhaago. Masalan Deobandi waghaera!*” (Aala Hazrat Barelwi az Bastawi: P-10)

Aur wasiyyat ke aakhir mein kaha: “Agar ba-taiyyib khaatir mumkin ho to Faatiha mein hafta mein 2-3 baar in ashiya se bhi kuch bhej diya kare’n:

① Doodh ka barf khaana saaz, agarche bhains ke doodh kaa ho. ② Murgh ki Biryani. ③ Murgh Pulao. ④ Khwaah Bakri ka Shaami Kabaab. ⑤ Paraathe Aur Balaai. ⑥ Feerni. ⑦ Urad Ki Phareri Daal Ma’ Adrak wo Lawaazim. ⑧ Gosht Bhari Kachoriya’n. ⑨ Seb ka Paani. ⑩ Anaar Ka Paani ⑪ Sode Ki Botal. ⑫ Doodh Ka Baraf.

“Agar rozaana ek cheez ho sake, youn kardiya karo. Ya jaise munaasib jaano. Phir haashiye mein darj hai: Doodh ka baraf dobara phir bataaya!”. Chote Maulana ne arz kiya: “Use to huzoor pehle likha

chuke hain”.

Farmaya: *“Phir likho, in sha Allah. Mujhe mera Rabb sirf barf hi ataa farmaega. Aur aisa hi hua ke ek Saahab waqt-e-dafan bila-ittila doodh ka baraf khaana-saaz le aae”.* (Aala Hazrat Barelwi az Bastawi: P111)

Barelwi maktaba-e-firk ke Aala Hazrat ki wafat 25 Safar 1340H, bamutaabiq 1921, 68 baras ki umr mein hui. (Muqaddama Dawaam al-Aesh: P18)

Maaloom ye hota hai ke Janab Barelwi ka janaza qaabil-e-zikr haazri se mehroom tha. Behrehaal ham us silsile mein koi hatmi¹ baat nahi keh sakte. Kyounke baghaer-daleel ke koi hukm lagaana ham apne usloob-e-tehreer ke manaafi tasawwur karte hain. Taaham qaraaen-o-shawaahid se yehi andaaza hota hai ke awaam unki talkh-lisaani², baat baar par takfeer ke fatwo’n aur angrez ki adm mukhaalifat ki wajah se unse mutanaffir³ ho gae the.

Is baat ka eteraaf ek Barelwi musannif ne bhi kiya hai ke: *“Musalman Imam Janab Ahmad Raza Saahab se mutanaffir ho gae the”.* (Muqaddama Dawaam al-Aesh: P18)

Neez: *“Unke mureed-o-motaqid bhi ikhtilaaf-e-khilaafat ke sabab unse bargashta hogae the”.* (Muqaddama Dawaam al-Aesh: P18)

Waise bhi barelwiyaat ke paerukaar choonke apne Imam-o-Mujaddid ke baare mein bahut ziyada ghulv wa mubaalagha ke aadi hain, agar janaze ki haazri kisi aam aalim-e-deen ke janaze ke baraabar bhi hoti to unki tasaneef is silsile mein mubaalagha-aamez daawo’n se bhari hotee’n. Jabke unho’n ne is taraf koi khaas tawajjo nahi di. Albatta barelwi qaum haazri ke alaawa unke janaze ke baare mein doosre chand ek mubaalagho’n se baaz nahi aai!

¹ T: (ختمی) Mustaqil, pukhta, mazboot [RKT]

² T: (تَلَخ لسانی) Sakht bol-chaal, kadwa kalaam, badtameezi, bad-zabaani [RSB]

³ T: (مُتَنَفِّر) Nafrat karne waala, karaahat karne waala, bezaar [RKT]

Mubaalagha-aamezi

Ek Saahab likhte hain: *“Jab Imam Ahmad Raza Saahab ka janaza uthaya gaya to kuch logo’n ne dekha ke use farishto’n ne apne kandho’n par uthaa rakha hai”*. (Anwaar-e-Raza: P272 & Ruho’n Ki Duniya, Muqaddama: P22)

Bastawi Saahab farmate hain ke Imam Janab Ahmad Raza Saahab ki wafaat ke baad ek arab buzurg tashref laae, unho’n nakaha: *“25 Safar-ul-Muzaffar 1340H ko meri qismat bedaar hui! Khwaab mein Nabi ﷺ ki ziyaarat naseeb hui. Dekha ke Huzoor ﷺ jalwa-afroz hain aur Saahaba Ikram ﷺ haazir-e-darbar hain. Lekin majlis par ek sukoot taari hai. Qareena¹ se maaloom hota hai ke kisi ka intizaar hai”*.

Maine bargaah-e-risaalat mein arz kiya *‘فداك ابی و امی’² kiska intizaar hai?*

Farmaya: *“Ahmad Raza ka intizaar hai”*.

Maine arz kiya: *“Ahmad Raza kaun hai?”*

Farmaya: *“Hindustan mein Bareilly ke bashinde hain!”*

“Bedaari ke baad mujhe maulana ki mulaqaat ka shauq hua. Main Hindustan aaya aur Bareilly pohonchha to maaloom hua ke unka intiqaal hogaya hai aur wohi 25 Safar unki taareekh-e-wisaal thi!”

(Bastawi: P121; Fatawa Razwiya: V12 Al Muqaddama: P13)

Baargah-e-risaalat mein bareilwi hazraat ne apne imam ki maqbooliyat ko saabit karne ke liye jin man-ghadat waaqiaat aur daawo’n ka sahara liya hai, un mein se ek *Wisaaya Shareef* mein bhi darj hai. Unke bhatije Hasnain Raza bayan karte hain ke: *“Taajdaar-e-Madeena ﷺ ke qurban, Madinah Taiyyaba se sarkari ataa (zam-zam shareef aur Madinah ka itr) aen ghusl ke waqt pohonchha. Wisaal³-e-Mehboob (Yaane Huzoor ﷺ) ke liye wo (Yaane Ahmad Raza) aapki khushbuo’n se base hue sidhaare”*. (Wisaaya Shareef: P19)

¹ T: (قَرِينَة) Qiyaas, andaaza, alaamat, baahami-taalluq [RKT]

² T: (فداك ابی و امی) Teri khaatir mere maa-baap qurbaan [RSB]

³ T: (وصال مَحْبُوب) Mehboob ka qurb ya mulaqaat [RKT]

Yaane Nabi-e-Akram ﷺ ne Janab Ahmad Raza Saahab ko ghusl dene ke liye khusoosi taur par Aab-e-Zamzam aur itr kisi haaji ke haath irsaal kiya. Taake Ahmad Raza Saahab, Huzoor ﷺ se mulaqaat ke waqt Madinah Munawwara ki khushbu se muattar ho'n. *Al Ayaaz Billah!*

Agar Mubaalaghaat ka zikr shuru ho hi gaya hai to munasib hai ke chand mazeed mubaalagha-aamez aqwal zikr kar diye jaae'n.

Saahaba Ikram ﷺ ki shaan mein gustaakhi par mabni kisi Barelwi ka qaul hai: *"Maine baaz mashaaiikh ko kehte suna hai, Imam Ahmad Raza ko dekh kar Saahaba Ikram ﷺ ki ziyaarat ka shauq kam hogaya"*. (Wisaaya Shareef: P24 [tarteeb Hasnain Raza]) (MaazAllah)

Aur: *"Guzishta 2 sadee ke andar koi aisa jaame aalim nazar nahi aata"*. (Wisaaya Shareef: P24 [tarteeb Hasnain Raza])

Ek aur Barelwi musannif irshad karte hain: *"Aapki ilmi jalaalat aur ilmi kamaal ki koi nazeer nahi. Imam Ahmad Raza Saahab apne ilm aur isaabat-e-raae¹ mein munfarid² the"*. (Sharah al Huqooq, Muqaddama: P8)

Aur: *"Imam Ahmad Raza Saahab ne deen ki taalimaat ko az-sar-e-noo zinda kiya"*. (Sharah al Huqooq, Muqaddama: P7)

"Fataawa Razwiyya mein hazaar-ha masaail³ aise hain, jinse ulama ke kaan bhi aashna nahi". (Bahaar-e-Shariyat: V1 P3)

"Agar Imam Abu Hanifa رحمه الله Fataawa Razwiyya ko dekh lete to uske muallif ko apne jumla ashaab mein shaamil farma lete". (Bahaar-e-Shariyat: V1 P3)

Ek doosre Barelwi musannif ka kehna hai: *"Imam Ahmad Raza apne daur ke Imam Abu Hanifa the"*. (Muqaddama Fatawa Razwiya: V5)

Ek aur Barelwi musannif mubalagha-aaraa hain: *"Imam Ahmad Raza ke dimaagh mein Imam Abu Hanifa ki mujtahidana zahaanat, Abu Bakr*

¹ T: Raae ki durustagi [RKT]

² T: (مُنْفَرِد) Mumtaaz hona, yakta hona [RKT]

³ ¹ Ji haa'n! Ahkam-o-Masaail ke naap par qisse kahaniyo'n se waaqai ulama ke kaan aashna nahi!

Raazi ki aql aur Qaazi Khan ka haafiza tha". (Muqaddama Fatawa Razwiya: P210)

Tauheen-e-Sahaba

Barelwi hazraat ne Khulafa-e-Rashideen ﷺ ki tauheen ka irtikaab karte hue apne Imam-o-Mujaddid ko ¹‘آنچه خواباں ہمہ دارند تو تنها داری’ ka misdaaq tehraate hue badi dhitaai se likha: *“Imam Janab Ahmad Raza Saahab haq mein Siddiq-e-Akbar ka partau, baatil ko chaantne mein Farooq-e-Aazam ka mazhar, Raham-o-Karam mein Zun-nuraen ki tasweer aur Baatil-shikni mein Haidari shamsheer the*". (Muqaddama Fatawa Razwiya: P263) (maazAllah!)

Is par bhi mustazaad²: *“Aala Hazrat mo’jizaat-e-Nabi ﷺ mein se ek mo’jiza the*". (Muqaddama Fatawa Razwiya: P263)

Qaraeen ko ilm hona chaahiye ke mo’jiza us kharkh-e-aadat shae ko kaha jaata hai jo Allah Ta’ala ki taraf se kisi Nabi ke haatho’n par saadir ho. Ab ye to barelwi hazraat hi bataa sakte hain ke kya Janab Ahmad Raza Saahab ki zaat ki paedaaish ya unki sifaat aur khasaail khilaaf-e-aadat thee’n? Aur phir 14th sadi mein unka wujood Nabi-e-Akram ﷺ ka mo’jiza kaese ho sakta hai?

Janab Barelwi ke us motaqid ne to unhe mo’jiza hi kaha tha. Unke ek paerukaar ne to unhe

n waajib-ul-itaat Nabi ke muqaam par faaiz qaraar de diya. Wo kehte hain: *“Aala Hazrat zameen mein Allah Ta’ala ki hujjat the*". (Muqaddama Fatawa Razwiya: P303)

Ab zaahir hai, Allah Ta’ala ki hujjat to Nabi ki zaat hi hoti hai. Barelwi hazraat samjhaana ye chaahte hain ke Agar Janab Khan Saahab ki zaat ko tanqeed ka nishana banaaya gaya, unki baat ko thukraaya gaya aur unki ittiba aur itaa-at se inkaar kiya gaya, to ye Rabb-e-Kaenaat ki taraf se pesh ki jaane wali daleel-o-hujjat ko thukraane ke mutaraadif hoga.

¹ T: Jo khoobiyaan sab khoobsoorat logo’n mein hain, wo tum akele mein hain [RSB]

² T: (مُسْتَزَاد) Badhaaya hua, ziyaada kiya hua, additiona, extra [RKT]

In tamaam mubalagha-aamez dawo'n se saabit hota hai ke Khan Saahab Barelwi ke muttabieen unki zaat ko muqaddas qaraar dene ke liye ek doosre par sabqat le jaane ki koshish mein hain. Ham guzishta safhaat mein ye bayan kar aae hain ke barelwi hazraat apne Mujaddid Aala Hazrat ko ghalatiyo'n se mubarra¹ aur masoom-anil-khata² samajhte hain. Aur bila-shubah Asmat Ambiya Ikram ﷺ ki khasiyat hai ke Ambiya Ikram ﷺ ke alaawa kisi ummati ko masoom samajhna khatm-e-nubuwwat se inkaar ke mutaraadif hai. Allah Ta'ala sabko hidayat ki taufeeq ataa farmae aur soo al etiqaaadi se mehfooz rakhe. Ameen.

Guzishta ghulu-aamez daawo'n ke alaawa chand aur mubalaghaat ka zikr karke ham is bahes ko khatam karte hain:

Kaha jaata hai ke: Saadhe-teen (3 ½) baras ki umr mein Janab Ahmad Raza ek bazaar se guzar rahe the. Unho'n ne sirf ek bada sa kurta zeb-tan kiya hua tha. Saamne se tawaafe'n aarahi thee'n, unho'n ne apna kurta uthaaya aur daaman se ankhe'n chupalee'n.

Tawaafo'n ne kaha: *“Waah Munne Miyaa'n! Aankhe'n to chupa lee'n, magar satr nanga kar diya”*.

Saadhe Teen baras ki umr mein barelwiyaat ke maussis ne jawab diya: *“Jab nazar bahekta hai, to dil bahekta hai, aur jab dil bahekta hai to satar bahekta hai”*. (Sawaaneh Aala Hazrat az Badaruddin: P110; Anwaar-e-Raza)

Ab unse kaun pooche ke saadhe teen baras ki umr mein Khan Saahab ko kaese ilm ho gaya ke aane waali aurate'n tawaafe'n hain? Aur phir jis bacche ne abhi apna satr dhaapna shuru na kiya ho, use nazar aur dil ke behekle se satr ke behekle ka jinsi raaz kaese maaloom ho gaya?

Lekin jhoot bolne ke liye aql-o-khirad³ ka hona zaroori to nahi!

Barelwi hazraat kehte hain: *“Imam Ahmad Raza ke ilmi dabdabe se*

¹ T: (مُبَرَّأ) Kisi gunaah, tohmat ya sifat-e-mazmoom wahgaira se bari, paak-o-saaf [RKT]

² T: (مَعْصُومٌ عَنِ الْخَطَا) Be-gunaah, khataao'n gunaaho'n se paak, flawless, impeccable [RKT]

³ T: (خِرَد) Aql, samajah, daanish, zarf, wisdom, intellect [RKT]

Europe ke sciencedaa'n aur Asia ke philosopher larazte rahe". (Ruho'n Ki Duniya: 26)

Neez: *"Aala Hazrat ko khudadaad quwwat-e-haafiza se saari 1400 baras ki kitabe'n hifz thee'h, unke buland muqaam ko bayan karne ke liye Ahle Lughat lafz paane se aajiz rahe hain"*. (Anwaar-e-Raza: 65)

Neez: *"Aala Hazrat jab Hajj ke liye tashreef le gae, to unhe'n Masjid-e-Kheef mein maghfirat ki basharat di gai"*. (Hayaat-e-Aala Hazrat az Zafaruddin Bihari: P12; Anwaar-e-Raza: 235)

Barelwi Shaaer Ayyub Ali Rizwi apne qaside mein kehta hai:

*Andho'n Ko Beena Kardiya, Behro'n Ko Shunwa Kardiya
Deen-e-Nabi Zinda Kiya, Ya Sayyadi Ahmad Raza*

*Amraaz-e-Roohani-o-Nafsaani Ummat Ke Liye
Dar Hai Tera Daar ush Shifa, Ya Sayyadi Ahmad Raza*

*Ya Sayyadi, Ya Murshidi, Ya Maaliki, Ya Shafai
Aye Dastageer Rehnuma, Ya Sayyadi Ahmad Raza*

*Jab Jaan-kuni Ka Waqt Hua Aur Rehzani Shaetaan Kare
Hamla Se Iske Le Bachaa, Ya Sayyadi Ahmad Raza*

*Ahmad Ka Saaya Ghous Par Aur Tujh Par Saaya Ghous Ka
Aur Hampe Hai Saaya Tera, Ya Sayyadi Ahmad Raza*

*Ahmad Pe Ho Rab Ki Razaa, Ahmad Ki Ho Tujhpar Raza
Aur Hamepe Ho Teri Raza, Ya Sayyadi Ahmad Raza.*

(Madh-e-Aala Hazrat az Ayyub Ali Rizwi: P5)

Unke ek aur shaaer harzah-sara hain

*Khalq Ke Haajat Rawa Ahmad Raza,
Hai Mera Mushkil Kusha Ahmad Raza*

*Kaun Deta Hai Mujhko Kisne Diya?,
Jo diya Tumne Diya Ahmad Raza*

*Dono'n Aa'am Mein Hai Tera Aasra,
Haa'n Madad Farma Shah Ahmad Raza*

*Hashar Mein Jab Ho Qiyamat Ki Tapish,
Apne Daaman Mein Chipa Ahmad Raza*

*Jab Zabaane'n Sookh Jaae'n Piyaas Se,
Jaam-e-Kausar Ka Pila Ahmad Raza*

*Qabr-o-Nashr-o-Hashar Mein Tu Saath De,
Ho Mera Mushkil Kusha Ahmad Raza*

*Tu Hai Daata Aur Main Mangta Tera,
Main Tera Hu'n Aur Tu Mera Ahmad Raza*

(Nafkha ar-Rooh az Ayyb Rizwi: P47-48)

Ye hain Janab Barelwi aur unke paerukaar! Aur ye hain unki phaelaai hui taalimaat! Ghulv aur mubaalgha-aameezi mein is qaum ki koi nazeer nahi, har aane waala jaane waale ko is tarah ki shirkiya khurafaat se khiraaj-e-aqidat pesh karta hua nazar aata hai. Allah Ta'ala is qaum ko raah-e-raast par aane ki taufeeq ataa farmae.

Khud Janab Barelwi Shaikh Abdul Qadir Jeelani رحمۃ اللہ علیہ ki shaan mein mubaalgha karte hue farmate hain:

*Kare'n Aqtaab-e-aalam Kaaba Ka Tawaaf
Kaaba Karta Hai Tawaaf Dar-e-waala Tera*

Apne baare mein irshad farmate hain:

*Mulk-e-Sukhan Ki Shaahi Tumko Razaa Muslim
Jis Simt Aagae Ho Sake Bitha diye Hain*

(Anwaar-e-Raza: P319; Hadaaiq-e-Bakhshish)

Neez: "Mera seena ek sandoog hai, ke jiske samne kisi ilm ka bhi sawal pesh kiya jaae, fauran jawab mil jaaega". (Muqaddama Sharah al Huqooq: P8)

Ahmad Raza Saahab ek taraf to apne baare mein is qadr mubaalgha-

aaraai se kaam le rahe, aur doosre taraf apne aapko daaera-e-insaniyat se khaarij karte hue naghma-sara¹ hain:

Koi Kyoun Pooche Teri Baat Raza

Tujhse Kutte Hazaar Phirte Hain

(Muqaddama Sharah al Huqooq: P11; Hadaaiq-e-Bakhshish: P43)

Mazeed:

Tujhse Dar-dar Se Sag Aur Sag Se Hai Mujhko Nisbat

Meri Gardan Mein Bhi Hai Door Ka Dora Tera

(Hadaaiq-e-Bakhshish: P5)

Daaira-e-Insaaniyat

Ek martaba Khan Saahab Barelwi ke Peer Saahab ne rakhwali ke liye acchi nasl ke 2 kutte mangwaae, to Janab Barelwi apne dono'n beto'n ko liye apne Peer Saahab ke paas haazir hue aur kehne lage: "*Main aapki khidmat mein 2 acchi aur aala qism ke kutte lekar haazir hua hu'n, unhe'n qubool farma leejiye*". (Anwaar-e-Raza: P238)

To ye hain Janab Ahmad Raza Khan Barelwi Saahab ki shakhsiyat ke dono pehlu, ek taraf to wo *Imam, Ghous, Qutub* aur *Qaazi-ul-Haajaat* waghaira ke alqaab se muttasif hain aur doosri taraf sharf-e-insaniyat se bhi gire hue aur insaan ki bajaee ek napaak jaanwar se khudko tashbeeh dene par fakhr mehsoos kar rahe hain!

Is baab ke aakhir mein ham Barelwi Mazhab ke chand akabireen ka zikr karke is baab ko khatam karte hain, un mein se ek Naeemuddin Muradabaadi hain.

¹ T: (تَغْمَه سَرا) Gaane waala, gawaiyya, singer, one who sing a song, singing a song [RKT]

Barelwi Zuama

Naeemuddin Muradabadi

Ye 1883 mein paeda hue. Ye Janab Barelwi ke ham-asaro'n mein se the. Unho'n ne Janab Barelwi ki tarah *Tauheed-o-Sunnat* ki mukhaalifat, *Shirk-o-Bidaat* ki himaayat aur ghaer-sharai rasm-o-riwaaj ki nashr-o-ishaa-at mein ahem kirdaar adaa kiya. Unka ek Madrasa bhi tha, jiska naam shuru mein *Madrasa Ahlus Sunnah* tha. Baad mein tabdeel karke *Jamia Naeemia* rakh diya gaya. Us madrase se faarigh hone waale *Naeemi* kehlaate hain.

Unki talifaat mein *Khazaain-ul-Irfan* jise baad mein Janab Ahmad Raza Khan Saahab ke tarjuma Quran ke saath shaaya kiya gaya hai..... "*At Taiyyab-ul-Bayan*" ❶¹ jo Shah Ismail Shaheed رحمۃ اللہ علیہ ki tasneef Taqwiyyatul Imaan ke jawab mein likhi gai aur "*Al Kalimatul Aaliya*" qaabil-e-zikr hain.

Unki wafat 1948 mein hui. (Tazkira Ulma-e-Ahle Sunnat aur Hayaat Sadar-ul-Afaazil) barelwi hazraat unhe'n *Sadar-ul-Afaazil* ke laqab se mausoom karte hain.

Barelwi zo'ma mein se *Amjad Ali* bhi hain.

Amjad Ali

Ye Hindustan ke suba Azamgadh mein paeda hue aur Madrasa Hanifiya Jaunpur mein taaleem haasil ki. Janab Amjad Ali, Ahmad Raza Saahab ke bhi kuch arsa tak zer-e-tarbiyyat rahe aur unke mazhab ki nashr-o-ishaa-at mein badh-chadh kar hissa liya. Unki tasneef *Bahaar-e-Shariyat*, Barelwi Fiqa ki mustand kitab hai. Jis mein Ahmad Raza Saahab ki taalimaat ki raushni mein islami ahkaam-o-masaail ki

¹ ❶ Is kitab ka rad Muradabad hi ke Ahle Hadees mashoor Alim-e-Deen Maulana Azizuddin Muradabadi marhoom ne apni kitab Akmal al Bayan Fee Taa'eed Taqwiyyatul Imaan mein kiya hai aur Naeemuddin Saahab ke istidlaalat ko baatil saabit kiya hai

tauzeeh¹ ki gai hai.

Unki wafaat 1948 mein hui. (Hashiya Al Istimdaad: P90-91)

Unke akabireen mein se *Didaar Ali* bhi hain.

Didaar Ali

Jo Nawabpur mein 1270H mein paeda hue aur *Ahmad Ali Saharanpuri* se taaleem haasil ki aur 1293H mein faarigh hone ke baad mustaqil taur par Lahore mein qiyaam-pazeer hue. Unke baare mein kaha jaata hai: “*Maulana Didar Ali ne Lahore shaher ko wahabiyo’n aur deobandiyo’n ke zehreele aqaaid se mehfooz rakha*”. Unki wafat 1935 mein hui. (Hashiya Al Istimdaad: P94; Tazkira Ulma-e-Ahle Sunnat)

Unki taalifaat mein *Tafseer Mizaan-ul-Adyaan* aur *Aalamaat-e-Wahaabiya* qaabil-e-zikr hain.

Un mein se *Hashmat Ali* bhi hain.

Hashmat Ali

Ye Lucknow mein paeda hue, unke waalid (سيد عين القضاة) *Syed Aen-ul-Qaza-ah* ke mureedo’n mein se the. Ye Janab Barelwi ke madrase *Manzar Islam* mein zer-e-taaleem rahe. Unho’n ne *Amjad Ali Saahab* se bhi taaleem haasil ki. 1340H mein faarigh hue. Is tarah unho’n ne Ahmad Raza Saahab ke bete se bhi sand li aur baad mein Janab Barelwi ki taalimaat phaelaane mein masroof ho gae. Ahmad Raza Saahab ke bete ne unhe’n *Ghaiz-ul-Munafiqeen* ke laqab se nawaza. 1380H mein sartaan mein mubtala hue aur beli bheet² mein wafaat paai. (Tazkira Ulma-e-Ahle Sunnat az Mehmood Barelwi: P82 [matbooa Kanpur])

Unke qaaideen mein se *Ahmad Yaar Naaemi* bhi hain.

¹ T: (توضیح) Wazaahat, saraahat, tashreeh, sharah [RKT]

² T: Urdu mein (بیلی بھیت) likha hai jabke is shaher ko aaj kal Pilibit kaha jaata hai [RSB]

Ahmad Yaar Naeemi

Ye Badayoun mein 1906 mein paeda hue. Pehle deobadiyo'n ke madrasa se *Al Madrasah al Islamia* mein padhte rahe, phir ye *Naeemuddin Muradabadi* ke yaha'n chale gae aur unse taaleem mukammal ki. Mukhtalif shehro'n mein ghoomne phirne ke baad Gujrat mein mustaqil sukoonat ikhtiyaar karli aur wahaan *Jaamia Ghousiya Naeemia* ke naam se ek madrase ki buniyad rakhi. Unho'n ne apni kitab *Jaa al Haq* mein Janab Barelwi ke mazhab ki taaeed aur muttabieen-e-Kitab-o-Sunnat ki mukhaalifat mein kaafi zor lagaaya hai.

Janab Ahmad Yaar ne Ahmad Raza Saahab ke tarjuma Quran par *Noor-ul-Irfan* ke naam se haashiya bhi likha hai. Jis mein apne peshru qaaideen ki tarah bade shad-o-mad¹ se Quran-e-Kareem ki bahut si aayaat ki taaweel-o-maanawi tehreef se kaam liya gaya hai.

Isi tarah unki 2 maarroof kitabe'n *Rahmat al-Ilaah Bi Wasilah al-Auliya* aur *Sultanat-e-Mustafa* bhi hai. Unki wafat 1971 mein hui. (Tazkira Akaabir Ahlus Sunna az Ashraf Qadri: P59-58; Al Yawaqeeat al Mahariya: P39; Seerah Saalik az Kokab)

Ye the Barelwi Mazhab ke zo'ma, jinho'n ne us mazhab ke usool aur zawaabit waza'² kiye aur Janab Barelwi ke lagaae hue paude ko parwaan chadhaaya.

Agle baab mein ham unke aqaaid ko bayan karenge. ³ واللّٰهُ الْمُؤَفَّقُ

¹ T: (شَدَّ و مَدَّ) Josh-o-kharosh, zor-shor [RKT]

² T: (وَضَعَ) Tarteef dena, banana, ghadna, ejaad [RKT]

³ T: Allah hi kaamyabi dene waala hai [RSB]

Baab 2: Barelwi Aqaaid

Barelwi hazraat ke chand imtiyaazi aqaaid hain, jo unhe'n barre-sagheer mein maujood *Hanafi* firqo'n se bil-umoom juda karte hain. Unke aksar aqaaid *Shia Hazraat* se mushabahat rakhte hain. Ye kehna beja na hoga ke Barelwiyat *Tasannun*¹ se ziyaada *Tashaiyyo*² ke qareeb hai. Albatta ye nahi kaha ja sakta ke kaun kisse mutaassir hai?

Unke aqaaid ko bayan karne se qabl ham qaaraeen ke liye 2 baato'n ki wazaahat zaroori samajhte hain:

① Wo makhsoos aqaaid jo barelwi hazraat ikhtiyaar kiye hue hain, aur jinka wo barre-sagheer mein parchaar kar rahe hain. Wo be-aenihi³ un khurafaat-o-taqaleed aur tawahhumaat-o-afsaanwi aqaaid par mushtamil hain. Jo mukhtalif auqaat mein mukhtalif zabaano'n ke *Soofiya*, *Zaeeful Etiqaad* aur *Tawahhum-parast* logo'n mein muntashir aur raej the. Jin ka shariyat-e-Islamia se koi taalluq nahi, balke wo Yahood-o-Nasaara aur Kuffar-o-Mushrikeen ke zariye musalmano mein muntaqil ho gae the.

Aimma-o-mujtahideen-e-Islam har daur mein un baatil aqaaid ke khilaaf saf aara aur unse nabrad-aazma rahe hain. Isi tarah un mein baaz aqaaid qabl az islam, daur-e-jahiliyat se waabasta hain. Jinki tardeed Quran-e-Majeed ki aayat aur Rasool Allah ﷺ ke irshadaat mein maujood hai.

Intihaai afsos ki baat hai ke baaz logo'n ne un ghaer-islami aur daur-e-jaahiliyat ke aqaaid ko islam ke lawazimaat aur buniyadi aqaaid samajh liya hai. Halaanke Allah Ta'ala aur Rasool Allah ﷺ ne unko baatil qaraar diya hai. Masalan *ghaerullah se istighaasa-o-istiaanat*, *Ambiya or Rusul ki bashariyat ka inkaar*, *aqida ilm-e-ghaib* aur *khudai likhtiyaraat* mein *Abmiya-o-Auliya* ko shareek karna. Neez doosre aqaaid jin ka ham aage chal kar zikr karenge. Haasil-kalam ye hai ke un khurafaat-o-

¹ T: (تَسَنُّع) Sheeiyat, shia mazhab ikhtiyaar karna, apne aap ko shia zaahir karna [RKT]

² T: (تَسَنُّن) Sunnat-e-rasool ki paabandi, Ahle Sunnat wal Jamaat ki paerawi, sunni hona [RKT]

³ T: (بَعِيْثَه) Hoo-bahoo, bilkul, waisa hi [RKT]

shathiyyaat¹ aur *Alif Lailawi* afsaano'n ko unho'n ne aqaaid ka naam de diya hai. Agarche, ye khurafaat-o-bidaat, mushrikana rusoom-o-taqleed aur jaahilana afkaar-o-aqaaid Janab Ahmad Raza Khan Barelwi aur unke muaawineen se qabl bhi maujood the, magar inho'n ne unki saari baato'n ko munazzam shakl dia ur Quran-o-Hadees ki maanawi tehreef aur zaeef-o-mauzoo riwayat ki madad se unhe'n mudallal karne ki koshish ki.

② Doosri baat jiski ham yaha'n wazaahat karna chaahate hain, wo ye hai ke is baab mein ham barelwiyaat ke unhi aqaaid ka zikr karenge jinhe'n khud Janab Ahmad Raza Khan Barelwi aur unke musaaiden² aur ya phir us giroh ki motamad shakhsiyaat ne apni kutub mein bayan kiya hai. Jaha'n tak un hazraat ka taalluq hai, jo un mein motabar aur siqa nahi samjhe jaate ya unki shakhsiyat mutanaaza-feeh³ hai. To bawujood unki kasrat-e-tasaneef ke ham unse koi cheez naql nahi karenge, taake hamare mauqif mein kisi qism ka zof waaqe na ho.

Ghaerullah Se Fariyaad-rasi

Barelwi hazraat Islam ke ataa-karda tasawwur-e-tauheed ke bar-aks ghaerullah se fariyaad-talabi ko apne aqaaid ka hissa samajhte hain. Unka aqida hai: *"Allah Ta'ala ke kuch aise bande hain ke Allah Ta'ala ne unhe haajat-rawaai khalq ke liye khaas farmaya hai. Log ghabraae hue unke paas apni haajate'n laate hain"*. (Al Amn wal Ulaa az Ahmad Raza Barelwi: P29 [Dar at-Tableegh, Lahore])

Ahmad Raza Saahab likhte hain: *"Auliya se madad maangna aur unhe'n pukaarna aur unke saath tawassul karna amr-e-mashroo-o-shae-e-marghoob hai. Jiska inkaar na karega magar hat-dharm ya dushman-e-insaaf!"* (Risaalah Hayaat al Mawaat az Ahmad Raza Barelwi [darj dar Fataawa Rizwia V4 P300, Pakistan])

Madad maangne ke liye zaroori nahi ke sirf zinda auliya ko hi pukaara

¹ T: (شَطِیَّات) Khilaf-e-shariyat baate'n, fuzool aur bekaar baate'n [RKT]

² T: (مُسَاعِد) Muaawin, madadgaar, muwaafiq, haami, supporter [RKT]

³ T: (مُتَنَازِعُ فِيْهِ) (Wo cheez) Jis mein ya jiske mutaalliq naza ya jhagda ho, ya ittifaq-e-raae na ho [RKT]

jaae. Balke un hazraat ke nazdeek is silsila mein koi tameez nahi. *Nabi-o-Rusul, Wali-o-Saaleh, khwaah zinda ho ya fautshuda*, use madad ke liye pukaara ja sakta hai. Kyouнке wohi *tamaam ikhtiyaraat ke maalik, nizaam-e-kaenaat ki tadbeer karne waale aur mushkilaat-o-masaaib se najaat dene waale hain*.

Chunache Janab Barelwi kehte hain: “*Ambiya-o-Mursaleen, Auliya-o-Ulama-o-Saaliheen se unke wisaal ke baad bhi istiaanat-o-istimdaad jaaiz hai. Auliya baad intiqaal bhi duniya mein tasarruf karte hain*”. (Eezan)

Rasool Allah ﷺ Se Faryaad-rasi

Doosri jagah likhte hain: “*Huzoor hi har musibat mein kaam aate hain, Huzoor alaihissalam hi behtar ataa karne waale hain, aajizi-o-tazleel ke saath Huzoor ko nida karo, Huzoor hi har balaa se panaah hain*”. (Al Amn wal Ulaa az Ahmad Raza Barelwi: P10)

Mazeed likhte hain: “*Jibraeel عليه السلام haajat rawa hain, phir Huzoor Aqdas ﷺ ko haajat-rawaa, mushkil kushal, daf’ al-balaa¹ maanne mein kisko taammul² ho sakta hai? Wo to Jibraeel عليه السلام ke bhi haajat rawa hain*”. (Malfuzaat: P99 [Lahore])

Sirf Huzoor-e-Kareem ﷺ hi nahi, balke Hazrat Ali عليه السلام bhi in khudai sifaat ke haamil hain.

Janab Barelwi Arbi Ashaar se istidlaal karte hue likhte hain:

Pukaar Ali Murtaza ko ke mazhar-e-
 ajaab hain tu unhe’n madadgaar
 paaega, musibato’n mein sab
 pareshaani-o-gham ab door ho
 jaaenge, teri wilaayat se ya Ali ya
 Ali.

ناد عليًا مظهر العجائب، تجده عونًا لك
 في النوائب.
 كلّ همٍّ و غمٍّ سينجلي! بولايتك يا علي يا علي
 (Al Amn wal Ulaa az Ahmad Raza Barelwi: P13)

¹ T: (دَفْعُ بَلَا) Musibat ka door karne waala [RSB]

² T: (تَأْمُلُ) Ghaur-o-fikr, soch-bichaar, heela, bahaana [RKT]

Auliya Se Faryaad-rasi

Shaikh Abdul Qadir Jilaani رَحْمَةُ اللهِ عَلَيْهِ Se Faryaad-rasi

Shaikh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ bhi inhi sifaat ke saath muttasif hain. Barelwi hazraat kizb-o-iftira se kaam lete hue aapki riwayat naql karte hain ke unho'n ne farmaya: "Jo koi ranj-o-gham mein mujh se madad maange, uska ranj-o-gham door hoga aur jo sakhti ke waqt mera naam lekar mujhe pukaare, to wo shiddat rafa'¹ hogi aur jo kisi haajat mein Rab ki taraf mujhe waseela banaae, iski haajat poori hogi. (Barkaat al Istimdaad az Barelwi (darj dar Risaalah Razwiya V1 P181; Fataawa Africa az Barelwi P62; Jaa al Haq az Ahmad Yar Naeemi: P200)

Unke nazdeek qazaa-e-haajaat² ke liye *Namaz-e-Ghousia* bhi hai, jiski tarkeeb ye hai: "Har rakat mein 11, 11 baar Surah al-Ikhlaas padhe, 11 baar Salaat-o-Salaam padhe, phir Baghdad ki taraf *Jaanib-e-Shimaal* 11 qadam chale, har qadam par mera naam lekar apni haajat arz kare aur ye sher padhe:

Kya mujhe koi takleef pohonch sakti hai, jabke aap mere liye baais-e-hausla ho'n? Aur kya mujh par duniya mein zulm ho sakta hai, jabke aap mere madadgaar hain?.

ایدرکنی ضمیم وانت ذخیرتی

واظلم فی الدنيا و انت نصیری.

(Jaa al Haq az Ahmad Yar Naeemi: P200)

Ise bayan karne ke baad Janab Ahmad Yaar Gujrati likhte hain ke: "Maaloom hua ke buzurgo'n se baad wafat madad maangna jaaiz aur faaedamand hai".

Janab Barelwi aksar ye ashaar padha karte the:

Aye Allah ke zil, Kuch Allah ke liye
Shaikh Abdul Qadir

یا ظل اللہ شیخ عبدالقادر، شیخ اللہ شیخ عبدالقادر

Meherbaani meherbaani, Shaikh A
Qadir

عطفًا عطفًا عطفون عبدالقادر، اصرف عَنَّا الصَّروف عبدالقادر

Aye panaah dene waale, Kuch Allah
ke liye Shaikh Abdul Qadir

اے ظل اللہ شیخ عبدالقادر، اے بندہ پناہ شیخ عبدالقادر

¹ T: (رَفَعَ) Door, khatam, kisi kaefiyat ke hat jaane, door/zaayal ho jaane ka amal [RKT]

² T: (قَضَائِهِ حَاجَاتِ) Zaruriyaat ko poora karna [RSB]

Main mohtaaj aur gadaa¹ hoon,
jabke aap taajdaar aur sakhi hain

محتاج وگدا ہم تو ذوالتاج و کریم، شینا اللہ شیخ عبدالقادر

Aye meherbaan aur rahem-dil,
Shaikh Abdul Qadir

عطفا عطفا عطوف عبدالقادر، رؤفاء رارؤف عبدالقادر

Aye jiske haath mein muamalaat ki
tadbeer hai, ham se mushkilaat
door kar deejiye, Kuch Allah ke liye
Shaikh Abdul Qadir

اے آنکہ بدست قست تصرف، امور اصراف عطا صرف عبدالقادر

Aye Allah ke zil, Shaikh Abdul Qadir
Aye bando'n ki panaah, Kuch Allah
ke liye Shaikh Abdul Qadir

اے ظل خدا شیخ عبدالقادر، اے پناہ گاہ بندگان شیخ عبدالقادر

Main mohtaaj aur gadaa hoo'n aur
aap sakhi-o-kareem, Allah ke naam
par kuch ataa kar deejiye.

میں محتاج وگدا ہوں تو سخی و کریم ہے، اللہ کے نام پر کچھ عطا کر دیجئے

Aye shafaqqat karne waale Abdul Qadir mujh par shafqat farmaiye aur
mere saath meherbaani ka sulook keejiye, tere haath mein tamaam
ikhtiyaraat-o-tasarrufaat hain, mere masaaib-o-mushkilaat door
keejiye. (Hadaaiq-e-Bakhshish: P186)

Isi tarah wo likhte hain:

Ahle deen ke madadgaar Shaikh
Abdul Qadir .

اہل دین رامتیش عبدالقادر

(Hadaaiq-e-Bakhshish: P181)

Janab Barelwi raqmtaraaz hain: "Maine jab bhi madad talab ki, Ya
Ghous hi kaha. Ek martaba maine ek doosre wali (Hazrat Mehboob
Ilaahi) se madad maangni chaahi, magar meri zabaan se unka naam hi
na nikla, balke zabaan se Ya Ghous hi nikla". (Malfuzaat: P307)

Yaane Allah Ta'ala se bhi kabhi madad na maangi. Ya Allah Madad
Farma, nahi. Balke, hamesha kehte Ya Ghous Madad Farma.

¹ T: (گدا) Mufls, gareeb, faqeer [RKT]

Ahmad Zarooq Se Faryaad-rasi

Ahmad Zarooq bhi masaaib ko door karne waale hain.

Chunache Barelwi Ulama apni kutub mein unse Arbi ashaar naql karte hain:

Main apne mureed ki
paragandagiyo'n¹ ko jama karne
waala hu'n, jabke zamaana ki
musibate'n usko takleef de'n. Agar
tu tangi ya musibat mein pukaare,
Aye Zarooq! main fauran aaunga.

انا لمريدی جامع لشتاته،
انا ما سطا جورا الزمان بنکبته
وان كنت في ضيق و كرب ووحشة،
فناد يا زروق ات يسرعته

(Hayaat al Mamaat az Barelwi (darj dar Fataawa Razwiya: V4 P300; Jaa al Haq: P199)

Ibne Alwaan, Muhammad Hanafi Aur Syed Badwai

Isi tarah Ibne Alwaan bhi un ikhtiyaraat ke maalik hain. Chunache manqool hai: Jis kisi ki koi cheez ghum ho jaae aur wo chaahe ke khuda wo cheez waapas mila de to kisi oonchi jagah par qibla ko mu'n kar ke khada ho aur Surah al-Faatiha padh kar uska sawab Nabi ﷺ ko hadiya kare, phir Sayyadi Ahmad bin Alwaan ko pukaare aur phir ye dua padhe: *"Aye Mere Aaqa Ahmad bin Alwaan, gar aapne meri cheez na di to main aapko daftar-e-auliya se nikaal dunga"*. (Jaa al Haq: P199)

Syed Muhammad Hanafi bhi mushkilat ko door karne waale hain.

Janab Barelwi likhte hain: *"Syedi Muhammad Shamsuddin Muhammad Hanfi raziallahu taala ahno apne hujra-e-khilwat mein wazu farma rahe the, naagaah² ek khadawo'n³ hawa par phenki ke ghaayb ho gai. Halaanke hujre mein koi raah uske hawa par jaane ki na thi. Doosri khadawo'n apne khaadim ko ataa farmai ke use apne paas rehne de. Jab tak wo pehli wapaa aae. Ek muddat ke baad mulk-e-shaam se ek shakhs wo khadawo'n ma' hadiya lekar haazir hua aur arz ki ke Allah Ta'ala hazrat ko jaza-e-khair de! Jab chor mere seene par mujhe zibah*

¹ T: (پراگندہ) Bikhra hua, pareshaan, muntashir, scattered [RKT]

² T: (ناگاہ) Yakaa-yak, daf-atan, ek-dam, achaaanak [RKT]

³ T: (کھاڑوں) Lakdi se bani chappal [RSB]

karne baetha maine apne dil mein kaha: “Ya Sayyadi Muhammad Hanfi, usi waqt ye khadawo’n ghaib se aakar uske seene par lagi ke ghash khaakar ulta hogaya”. (Anwaar al Intibaah Fee Hal Nida Ya Rasool Allah; Majma’ Rasaail Razwiya: V1 P180 [Matbooah Karachi])

Syed Badawi bhi masaaib-o-mushkilat mein bando’n ki madad karte hain: *“Jab bhi koi musibat pesh aae to wo ye kahe: Ya Syedi Ahmad Badawi Khatir Ma’ai (خاطر می)! Aye Mere Aaqa Ahmad Badawi mera saath Deejiye”.* (Eezan)

Syed Ahmad Badawi Se Naql karte hain ke unho’n ne kaha: *“Jise koi haajat ho wo meri qabr par haazir ho kar apni haajat maange to main uski haajat ko poora karunga”.* (Eezan; Majma’ Rasaail Razwiya: V1 P181 [Matbooah Karachi])

Abu Imran Musa bhi: *“Jab unka mureed kahee’n se unhe’n nida¹ karta. Jawab dete! Agarche saal bhar ki raah par hota ya isse zaaed”.* (Majma’ Rasaail Razwiya az Barelwi: V1 P182 [Matbooah Karachi])

Phir Janab Barelwi is masle mein apne aqida ka izhaar karte hue likhte hain: *“Jo shakhs kisi Nabi Ya Rasool ya kisi Wali se wabasta hoga, to uske pukarne par haazir hoga aur mushkilat mein uski dastageeri karega”.* (Fataawa Africa az Barelwi: P135)

Silsila tasawwuf se mutaalliq mashaaikh bhi apne mureedo’n ko mushkilaat se rihaai ataa karne ki qudrat rakhte hain. Janab Ahmad Raza Saahab likhte hain: *“Soofiya ke mashaaikh itni sakhti ke waqt apne paerukaaro’n aur mureedo’n ki nighbaani farmate hain”.* (Hayaat al Amwaat, darj dar Fataawa Rizwiya: V4 P289)

Ahle Quboor se istiaanat ke aqida ka zikr karte hue Janab Barelwi raqm taraaz hain: *“Jab tum kaamo’n mein mutahiyyar ho to mazaraat-e-auliya se madad maango”.* (Al Amn wal Ulaa: P44)

Qabro’n ki ziyaarat ke fawaaed bayaan karte hue Janab Ahmad Raza ke ek paerukaar kehte hain: *“Qabro’n ki ziyarat karne se nafa haasil hota hai, nek murdo’n se madad milti hai”.* (Kashf Fuyooz az Muhammad Usman Barelwi: P39)

¹ T: (ندا) Daawat, bulaawa, aawaaz [RKT]

Mazeed kehte hain: “Ziyarat se maqsood ye hai ke ahle quboor se nafa’ haasil kiya jaae”. (Kashf Fuyooz az Muhammad Usman Barelwi: P43)

Janab Musa Kazim ki qabr ke baare mein farmate hain: “Hazrat Musa Kazim ki qabr Tiryaaq-e-akbar¹ hai”. (Eezan: P5)

Khud Janab Ahmad Raza Barelwi, Muhammad bin Farghal se naql karte hain ke wo kaha karte the: “Main un mein se hu’n, jo apni quboor mein tasarruf farmate hain. Jise koi haajat ho to mere paas mere cehre ke saamne haazir ho kar muhse apni haajat kahe, main rawa farma doonga”. (Anwaar al-Intibaah: P182)

Syed Badawi se yehi maqoola² naql karne ke baad likhte hain: “Unho’n ne kaha ‘Mujh mein aur tum mein ye haath bhar mitti hi to haail hai aur jis mard ko itni mitti apne ashaab se hijaab mein karde to wo mard hi kaaheka?’” (Anwaar al-Intibaah: P181)

Ghairullah Se Faryaad-rasi Aqide Ka Radd

Ek taraf to barelwi hazraat ke ye aqaaid hain aur doosri taraf Qurani talimaat-o-irshadat hain. Zara unka taqaabul keejiye, taake haqiqat khul kar saamne aasake ke Quran-e-Kareem ke nazdeek Tauheed-e-Baari Ta’ala ka kya tasawwur hai aur inke aqaaid kya hain?

Chunache Irshad-e-Baari Ta’ala hai ke nek bande apne rab se mukhaatib ho kar kehte hain:

(Aye Parwardigaar!) Ham Teri Hi Ibaadat Karte Hain Aur Tujh Hi Se Madad Maangte Hain.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

(Surah-al-Faatiha: 5)

Aur phir Allah Ta’ala mushrikeen ke aqide ko rad karte hue aur us par unko daa’nt-te hue farmate hain:

(Aye Nabi!) Aap Keh Deejiye: Unhe’n Pukaaro Jinhe’n Tum Ne Allah Ke Siwa (maabood) Khayaal

قُلْ اَدْعُوا الَّذِيْنَ زَعَمْتُمْ مِنْ دُوْنِ اللّٰهِ ۚ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي

¹ T: (تَرْيَاق) Zeher ka asar door karne waali dawaa [RKT]

² T: (مَقُولَه) Qaul, baat, irshaad [RKT]

Kiya Tha, Wo Aasmaano Mein Aur Zameeno'n Mein Zarra Baraabar Ikhtiyaar Nahi Rakhte, Aur Na Unka Un Dono Mein Koi Hissa Hai, Aur Na Un Mein Se Koi Us (Allah) Madadgaar Hi Hai.

Aur Allah Ta'ala ka farman hai:

Yehi Allah Tumhara Rab Hai, Usi Ki Baadshahat Hai, Aur Jinhe'n Tum Uske Siwa Pukaarte Ho Wo Khujoor Ki Guthli Ki Baareek Jhilli Jitna Bhi Ikhtiyaar Nahi Rakhte.

Agar Tum Unhe'n Pukaaro To Wo Tumhari Pukaar Nahi Sunenge, Aur Agar Wo Sun Bhi Le'n To Wo Tumhe'n Jawaab Nahi De Sakte Aur Qiyaamat Ke Din Wo Tumhare (is) Shirk Ka Inkaar Kar Denge, Aur Koi Aap Ko Khoob Baa-khabar (Allah) Ke Maanind Khabar Nahi Dega.

Neez:

Aap Keh Deejiye! Bhala Bataao To Apne Jin Shareeko'n (maaboodo'n) Ko Tum Allah Ke Siwa Pukaarte Ho, Mujhe Dikhaao Unho'n Ne Zameen Mein Se Kya Kuch Paeda Kiya Hai, Ya Unka Aasmaano (ki paedaaish) Mein Koi Hissa Hai? Ya Ham Ne Unhe'n'Koi Kitaab Di Hai Aur Wo Uski Kisi Waazeh Daleel Par (qaayam) Hain? Balke Ye Zaalim Ek-doosre Ko Mahez Pur-fareb Waada Dete Hain.

الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مَنْ ظَاهِرٌ ﴿٢٢﴾ (Surah Saba: 22)

ذِكُّمُ اللَّهِ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾ (Surah Faatir: 13-14)

قُلْ أَرَأَيْتُمْ شُرَكَاءَ كُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ أَتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَتٍ مِنْهُ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٢٠﴾ (Surah Faatir: 40)

Aur Mazeed Farmaya:

Aur Jinhe'n Tum Allah Ke Siwa Pukaarte Ho, Wo Tumhari Madad Karne Ki Salaahiyat Nahi Rakhte Aur Na Wo Apni Madad Kar Sakte Hain.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ
نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٤﴾
(Surah-al-Aaraaf: 197)

Aur Farmaya:

Aur Jo Log Uske Siwa Doosro'n Ko Pukaarte Hain Wo Unhe'n Kisi Baat Ka Jawaab Nahi Dete.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ
لَهُمْ شَيْءًا. (Surah-ar-Ra'd: 14)

Aur Tumhare Liye Allah Ke Siwa Na Koi Kaarsaaz Hai Aur Na Koi Madadgaar.

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ.
(Surah-ash-Shura: 31)

Allah Ta'ala ne Nabi ﷺ se farmaya ke wo mushrikeen aur un logo'n se sawaal kare'n, jo Allah Ta'ala ke siwa kis aur se madad maangte hain ke wo Aap ﷺ ke sawal ka jawab de'n ke:

Keh Deejiye: Bhala Dekho To! Jinhe'n Tum Allah Ke Siwa Pukaarte Ho, Agar Allah Mujhe Koi Takleef Pohonchana Chaahe To Kya Wo (tumhare baatil maabood) Uski (pohonchaai hui) Takleef Door Kar Sakte Hain? Ya Wo Mujh Par Rahmat Karna Chaahe To Kya Wo Uski Rahmat Ko Rok Sakte Hain?.

أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ
اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيِّهِ أَوْ أَرَادَنِي
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ؟
(Surah-az-Zumar: 38)

(Kya ye buth behtar hain) Ya Wo (Allah) Jo Majboor-o-Laachaar Ki Dua Qubool Karta Hai, Jab Wo Use Pukaarta Hai, Aur Wo Uski Takleef Door Kar Deta Hai, Aur Wo Tumhe'n Zameen Mein Jaanasheen Banata Hai? Kya Allah Ke Saath Koi (aur)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ
السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ؕ إِنَّ اللَّهَ مَعَ
الَّذِينَ قَلِيلًا مَا تَذَكَّرُونَ ﴿٣٦﴾
(Surah-an-Naml: 62)

Maabood Hai? Tum Kam Nasihat
Haasil Karte Ho.

Phir Unko Samjhate Hue Farmaya:

(Aye Mushriko!) Beshak Wo Log,
Jinhe'n Tum Allah Ke Siwa Pukaarte
Ho, Wo Tumhee'n Jaese Bande Hain
(accha to) Jab Tum Unko Pukaaro To
Unhe'n Tumhari Pukaar Ka Jawaab
Dena Chaahiye Agar Tum Sacche
Ho.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ
أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ
كُنْتُمْ صَادِقِينَ ﴿١٩٣﴾

(Surah-al-Aaraaf: 194)

Aur Mazeed Farmaya:

(Aur) Kahiye: Phir Kya Tum Ne Allah
Ke Siwa (aese) Himaayati Bana
Rakhe Hain Jo Khud Apne Nafa-
nuqsaan Ke Bhi Maalik Nahi.

قُلْ أَفَاتَخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ
لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ

(Surah-ar-Ra'd: 16)

Mazeed Farmaya:

Wo Log Allah Ko Chod Kar Dewiyo'n
Ko Pukaarte Hain, Aur Dar-asl Wo
Sarkash Shaetaan Hi Ko Pukaarte
Hain.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَاءٌ وَإِنْ يَدْعُونَ
إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٥﴾

(Surah-an-Nisa: 117)

Neez:

Aur Usse Ziyaada Gumraah Kaun
Shakhs Hai Jo Allah Ke Siwa Usko
Pukaarta Hai Jo Use Qiyaamat Tak
Jawaab Nahi De Sakta? Jabke Wo
Unki Pukaar Hi Se Ghaafil Hain.

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ
دَعَائِهِمْ غَفْلُونَ ﴿٥﴾

(Surah-al-Ahqaf: 5)

In ayaat-e-karima se ye baat saaf taur par waazeh ho jaati hai ke sirf
Allah Ta'ala hi masaaib-o-mushkilaat mein bando'n ki madad kar sakta
hai aur unke kaam aasakta aur unke dukh-dard door kar sakta hai.
likhtiyaar-o-tasarruf ka daaera faqat usi ki zaat tak mehdood hai aur
saari kaaenaat ka nizaam usi ke qabze-o-ikhtiyaar mein hai Aur

tamaam Ambiya-o-Rusul ﷺ ne bhi haajat-rawaai aur mushkil-kushaai ke liye faqat usi ka daaman thaama aur sirf usi ke saamne sar-e-niyaaz kham kiya. Unke mutaalliqa ye aqida rakhna ke shadaaid-o-mushkilat¹ mein unse istemdaad-o-istiaanaat jaaiz hai. Quran-e-Kareem ki sareeh, saaf-o-waazeh ayaat se mutasaadim hai.

Hazrat Adam ﷺ ka Allah Ta'ala se maghfirat talab karna, Hazrat Nuh ﷺ ka apne gharq hone waale bete ke liye Rabb-e-kaainaat se najaat talab karna, Hazrat Ibrahim ﷺ ka sirf usi se apne liye beta maangna. Mushkilat-o-masaaib mein ghire hue Hazrat Musa ﷺ ka sirf apne Rab ko pukarna, Hazrat Yunus ﷺ ka machli ke pet se najaat haasil karne ke liye sirf Allah Ta'ala ke saamne ijz-o-niyaaz karna aur Hazrat Ayyub ﷺ ka sirf zaat-e-baari Ta'ala se shifa talab karna, ye saare waaqiaat uski baat waazeh aur baiyyan daleel hain ke Allah Ta'ala ke siwa koi Maalik zee-ikhtiyaar² nahi hai, jo musibat rafa' kar sakta ho!

Lekin in tamaam shawahid-o-dalaael ke baraks barelwi hazraat ka aqida ye hai ke jo kisi Nabi Ya Rusul ya Wali se waabasta hota hai, wo masaaib-o-mushkilat mein iski dastageeri karta hai. (Fataawa Africa: 135)

Ahmad Raza Barelwi ke ek paerukaar youn raqmtaraz hain: *“Auliya-e-Ikram ek hi jagah rehkar tamaam aalam ko apne kaf-o-dast³ ki tarah dekhte hain aur baeed-o-qareeb ki aawaaze'n sunte, ya ek aan mein tamaam aalam ki sair karte aur sadhaa-kos⁴ par haajat-mando'n ki haajat-rawai karte hain”*. (Jaa al Haq: 138-139)

Ek taraf in hazraat ka ye aqida hai.... Aur doosri taraf Rasool Allah ﷺ apne chachazad bhai Hazrat Abdullah bin Abbas ؓ se ye farmarahe hain ke: *“Apni haajat sirf Khuda se talab kar, fariyaad faqat usi se kar! Qalam ki siyaahi khushk ho chuki hai, saari kaenaat milkar bhi tujhe na nafa de sakti hai aur na nuqsan!”* (Jaame Tirmizi)

Lekin Janab Barelwi kehte hain: *“Jab tumhe'n pareshani ka saamna ho*

¹ T: (شَدَائِد) Takleefe'n, musibate'n, sakhtiyaa'n, gham, ranj [RKT]

² T: (ذی اختیار) Hukumat waala, saahib-e-ikhtiyaar, rutba waala [RKT]

³ T: (کف و دست) Haath aur hatheli [RSB]

⁴ T: (صَدْبَا) Bohot ziyaada, be-shumaar [RKT]

to Ahle Quboor se madad maango!" (Al Aman wal Aala: 46)

Phir sitam baalaae sitam ye ke Janab Barelwi na sirf ye ke khud Qurani ayaat ki mukhaalifat karte hain, balke jo log shirk-o-bidat ke khilaaf sacche aur mujahidaana jazbe ke saath saff-aara hain aur un sareeh ayaat par amal-paera hote hue ye aqida rakhte hain ke sirf Rab-e-Kaenaat hi muztar¹ aur musibat-zada log'n ki iltija sunta hai aur usko sharf-e-qubooliya bakhshata hai aur sirf wohi masaaib-o-mushkilaat ko door karne waal hai.

Bareilly ke ye Khan Saahab unke khilaaf ta'an-o-tashnee aur izhaar-e-kadoorat² karte hue likhte hain: *"Hamare zamana mein maadoode-chand³ aise paeda hue hain ke Hazraat-e-Auliya se madad ke munkir hain aur kehte hain jo kuch kehte hain unhe'n us par kuch ilm nahi, youn hi apne se atkali⁴ ladaate hain.* (Risaala Hayaat al Amwaat, darj dar Fataawa Rizwiya: V4 P301-302)

Un jaise log'n ke mutaalliq hi Allah Tabaarak-o-Ta'ala ka irshad hai:

Aur Jab Unse Kaha Jaata Hai Ke Tum Is (Quran) Ki Paerawi Karo Jo Allah Ne Naazil Kiya Hai, To Kehte Hain: (nahi) Balke Ham To Usi Cheez Ki Paerawi Karengi Jis Par Ham Ne Apne Baap-daada Ko Paaya. Kya (wo paerawi karengi) Agarche Unke Baap-daada kuch Na Samajhte Ho'n Aur Na Unho'n Ne Raah-e-hidaayat Hi Paa Ho?

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٥﴾

(Surah-al-Baqara: 170)

Allah Rabbul Izzat Ka Irshad Hai:

Aur (aye Nabi!) Jab Mere Bande Aap Se Mere Baare Mein Sawaal Kare'n

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ

¹ T: (مُضْطَر) Be-chaen, be-taab, pareshaan, be-qaraar, be-bas, be-ikhtiyaar, majboor, mohtaaj [RKT]

² T: (كُدُورَت) Ranjish [FL]

³ T: Bohot thode, nihaayat qaleel, very few [RKT]

⁴ T: (اَتَكَلِّي) Andaaize se baat bataane waala, atkal se mansoob, qiyaasi [RKT]

To Beshak Main Qareeb Hoo'n,
Main Dua Karne Waale Ki Dua
Qubool Karta Hoo'n, Jab Bhi Wo
Mujh Se Dua Kare, Pas Chaahiye Ke
Wo Bhi Mere Hukmo'n Ko Maane'n
Aur Mujh Par Imaan Laae'n Taake
Wo Hidaayat Paae'n.

دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٧٠﴾
(Surah-al-Baqara: 186)

Neez:

Aur Tumhare Rabb Ne Kaha Hai:
Tum Mujhe Pukaaro, Main Tumhari
(duaae'n) Qubool Karunga.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۖ
(Surah-al-Ghaafir: 60)

Lekin:

Hai Mureedo'n Ko To Haq Baat Gawaara Lekin
Sheikh-o-Mulla Ko Buri Lagti Hai Darwesh Ki Baat

Ambiya-o-Auliya Ke Ikhtiyaraat

Islam ke nazdeek Tauheed ka tasawwur ye hai ke poori makhlooq ki haajat-rawaai aur masaaib-o-mushkitallat ko hal karne waala sirf Allah Ta'ala hai. Wohi saari kaenaat ka Khaaliq, Maalik, Raaziq aur Mudabbir-o-Muntazim hai. Saari taaqate'n usi ke haath mein hain. Wo akela hi saari nemato'n ka maalik hai. Is liye apni haajato'n ki talab mein sirf usi ki taraf rujoo kiya jaae, sirf usi ko pukaara jaae aur usi ke saamne ijz-o-niyaaz ka izhaar kiya jaae.

Magar Barelwiyat ka aqida iske bar-aks hai. Unke nazdeek Allah Ta'ala ne tadbeer umoor ke ikhtiyaraat-o-tasarrufaath apne baaz bando'n ko ataa kar diye hain, jinki wajah se wo makhlooq ki mushkil-kushai aur haajat-rawaai kar sakte hain. Isi bina par ye log unhe'n musibat ke waqt pukarte, unke saamne apna daaman phaelaate aur unke naam ki nazr-o-niyaaz dete hain.

Unke aqaaid ke mutaabiq Allah Ta'ala ne tamaam ikhtiyaraat aur kaenaat ka saara nizaam apne muqarrab bando'n ke supurd kar diya hai aur khud Allah Ta'ala ki zaat maazallah muattal-o-maazool ho kar

reh gai hai. Ab kathin aur dushwaar haalaat mein un bando'n se istighasa kiya jaae, unhi se madad maangi jaae, unhi se shifa talab ki jaae. Kyouнке wo Allah Ta'ala ke naaab hain, tamaam ikhtiyaraat unke haath mein hain. Wo zameen-o-asmaan ke maalik hain! Jise chaahe'n ataa kare'n aur jise chaahe'n mehroom rakhe'n. Zindagi-o-maut, rizq-o-shifa gharaze-ki tamaam khudai ikhtiyaraat unki taraf muntaqil hogae hain.

Is silsile mein unki kutub se nusoos-o-ibaraat zikr karne se qabl qaraeen ko ye baat samajh leni chaahiye ke mushrikeen-e-Makkah ke aqaaid bhi in aqaaid se mukhtalif na the. Sarwar-e-Kaenaat ﷺ ne un aqaaid ki tardeed ki aur un logo'n ne Nabi ﷺ se ishq-o-mohabbat ke tamaam daawo'n ke bawujood in aqaaid ko phir se apna liya hai.

Qurani Aayaat

Ab is silsile mein Allah Ta'ala ke irshadat suniye aur phir unke aqaaid se muwaazana¹ keejiye.

Irshad-e-Baari Ta'ala hai:

Uske Siwa Koi Maabood (e-barhaq)
Nahi, Wo Zinda Karta Aur Maarta
Hai.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ
(Surah-al-Aaraaf: 158)

Jiske Haath Mein Baadshahi Hai Aur
Wo Har Cheez Par Khoob Qadir Hai.

بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
(Surah-al-Mulk: 1)

Usi Ke Haath Mein Har Cheez Ka
likhtiyaar Hai Aur wo Panaah Deta
Hai Aur Koi Uske Muqaable Mein
Panaah Nahi De Sakta.

بِيَدِهِ مَكْلُوتٌ كُلُّ شَيْءٍ وَهُوَ يُجْزِي وَلَا يُجَارُ
عَلَيْهِ. (Surah-al-Mominoon: 88)

Jiske Haath Mein Har Cheez Ki
Baadshahi Hai Aur Uski Taraf Tum
Lautaae Jaaoge.

بِيَدِهِ مَكْلُوتٌ كُلُّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ.
(Surah Yaseen: 83)

¹ T: (مُوازنه) Baraabari, andaaza karna, jaanchna, comparision [RKT]

Bila-shubha Allah To Khud Rizq Dene Waala Hai, Badi Quwwat Waala, Nihaayat Taaqatwar.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾
(Surah-ad-Dhariyaat: 58)

Aur Zameen Par Chalne Waale Har Jaandaar Ka Rizq Allah Ke Zimme Hai.

وَمِمَّنْ دَأَبُ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا.
(Surah Hud: 6)

Aur Kitne Hi (zameen par) Chalne-phirne Waale Hain Jo Apna Rizq Uthaae Nahi Phirte, Allah Unhe'n Aur Tumhe'n Bhi Rizq Deta Hai, Aur Wo Khoob Sunne Waala, Khoob Jaanne Waala Hai.

كَأَيِّنْ مِّنْ دَأَبَةٍ لَا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَزِرُهَا
وَإِيَّاكُمْ ۗ وَهُوَ السَّيِّعُ الْعَلِيمُ ﴿٦٠﴾
(Surah-al-Ankuboot: 60)

Bila-shubha Aap Ka Rabb Jiske Liye Chaahe Rizq Khol Deta Hai Aur Tang (bhi) Kar Deta Hai.

إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ.
(Surah-al-Isra: 30)

Aye Allah! Aye Badshaahi Ke Maalik! Tu Jise Chaahe Badshaahi Deta Hai, Aur Jisse Chaahe Badshaahi Cheen Leta Hai Aur Toohi Jise Chaahe Izzat Deta Hai Aur Jise Chaahe Zillat Deta Hai. Sab Bhalaai Tere Hi Haath Mein Hai, Beshak Tu Har Cheez Par Khoob Qaadir Hai.

اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ
وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ۖ وَتُعِزُّ مَن تَشَاءُ
وَتُزِيلُ مَن تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ.
(Surah Aale Imran: 26)

Quran-e-Kareem ne insaniyat ko Tauheed se aashna¹ karke us par bahut bada ihsaan kiya hai. Rasool-e-Kaenaat ﷺ apne 13 saala Makki daur mein usi fikr ko logo'n ke zehno'n mein raasikh karte rahe. Islam ne insaniyat ko bando'n ki ghulami se najaat dekar aur un tauq-o-salaasil ko jo Allah Ta'ala aur uske bando'n ke darmiyan haael ho gai thee'n, apni muqaddas taalimaat se paash-paash² karke baraah-e-raast

¹ T: (آشنا ہونا) Waaqif, mutaarif hona [RKT]

² T: Reza-reza, choor-choor [FL]

unhe'n Allah Ta'ala ki chaukhat par jhuka diya. Magar barelwi hazraat un shikasta zanjeero'n ke tukdo'n ko ekattha karke insaan ko insaan ka mohtaj-o-gadaa-gar¹ bana rahe hain aur makhlooq ko makhlooq ki ghulami ka dars de rahe hain.

Irshad-e-Baari Ta'ala Hai:

Air Andha Aur Dekhne Waala
Baraabar Nahi (ho sakte).

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۖ

(Surah-al-Faatir: 19)

Ye un logo'n ke baraabar nahi ho sakte jo tauheed ki baseerat se behrawar ho'n. Tauheed ke tasawwur ke bahgiar Ummat-e-Islamia ka ittihaad mumkin nahi hai. Tauheed se kinara-kashi ikhtiyaar karke doosre mushrikaana afkaar-o-nazariyaat ki taaleem dena ummat-e-muhammadia ke darmiyan ikhtilaaf ke beej bone ke mutaraadif hai.

Allah Ta'ala ka irshad hai:

Log (pehle) Ek Hi Ummat The (phir un mein ikhtilafaat paeda ho gae) To Allah Ne Nabi Bheje, Khush-khabri Dene Waale Aur Daraane Waale Aur Unke Saath Usne Bar-haq Kitaab Naazil Ki, Taake Wo Logo'n Ke Darmiyaan Un Baato'n Ka Faisla Kare Jin Mein Unho'n Ne Ikhtilaaf Kiya Aur Us Mein Ikhtilaaf Unhi Logo'n Ne Aapas Ki Zid Se Kiya Jinhe'n Kitaab Deen-e-islam Gai Thi, Halaanke Unke Paas Waazeh Daleele'n Aagai Thee'n, Phir Jo Imaan Le Aae Unhe'n Allah Ne Apne Hukm Se Us Haq Ka Raasta Dikha diya Jis Mein Logo'n Ne Ikhtilaaf Kiya Tha Aur Allah Jise Chaahta Hai Seedha Raasta Dikha Deta Hai.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۖ فَبَعَثَ اللَّهُ النَّبِينَ مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُخَيِّمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۖ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَىٰ اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

(Surah-al-Baqara: 213)

¹ T: (گداگر) T: Bhikaari [FL]

Aaj haalat ye hai ke Shirk, Qabr-parasti aur Bidaat-o-Khurafaat ka ek saelaab hai aur musalman us mein bahe ja rahe hain. Shaetaan ne unke dil-o-dimaagh ko musakhkhar kar liya hai aur wo uski paerawi ko apni najaat ka sabab samajh rahe hain.

Allah Ta'ala unke mutaalliq irshad farmate hain:

Kahiye: Kya Ham Tumhe'n Aamaal Ke Etebaar Se Sabse Ziyaada Khasaara Paane Waale Bataae'n? Jin Ki Sae¹ Duniyawi Zindagi Mein Akaarat Gai, Jabke Wo Samajhte Hain Ke Yaqinan Wo Acche Kaam Kar Rahe Hain.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝
الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ
يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝
(Surah-al-Kahf: 103-104)

Neez unke mutaalliq irshad hai:

Jin Ki Aankhe'n Meri Yaad Se Parde Mein Thee'n Aur Wo Sunne Ki Istitaa-At Na Rakhte The. Kya Phir Unlogo'n Ne Jo Kaafir Hue Ye Samjhe Rakha Hai Ke Wo Mujhe Chod Kar Mere Bando'n Ko (apna) Kaarsaaz Bana Lenge? Beshak Ham Ne Kaafiro'n Ke Liye Bataur-e-Mehmaani Jahannam Taiyyaar Kar Rakha Hai.

أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا
يَسْتَطِيعُونَ سَمْعًا ۝ أَفَحَسِبَ الَّذِينَ كَفَرُوا
أَن يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا
أَعْتَدْنَا لَهُمْ جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا
(Surah-al-Kahf: 101-102)

Ab is silsile mein unke nusoos² mulaahaza ho'n:

Ahmad Raza Barelwi Ka Aqida

Janab Ahmad Raza Barelwi, Huzoor ﷺ ki talimaat se inhiraaf karte hue aur Aap ﷺ ki shaan mein ghulv karte hue kehte hain:

Qaadir-e-kul ke naaib-e-akbar, kun ka rang dikhaate hain ye.

قادر کل کے نائب اکبر، کن کارنگ دکھاتے ہیں یہ
ان کے ہاتھوں میں ہر کتنی ہے، مالک کل کہلاتے ہیں یہ

¹ T: (سعی) Daud-dhoop, jaddo jahad, hajj ka ek rukn [RKT]

² T: (نُصُوص) Nas ki jamaa, daleele'n, qatai dalaal, waazeh baraheen [RKT]

Unke haatho'n mein har kunji hai,
maalik-e-kul kehlaate hain ye.

(Hadaaiq-e-Bakhshish: P181)

Barelwi Hazraat Ka Aqida

Ahmad Raza Barelwi ke saahibzaade apne baap ke naqsh-e-qadam par chalte hue in ashaar ki sharah mein raqmtaraz hain: "Jo nemat tamaam aalam mein kahee'n zaahir hoti hai wo Muhammad ﷺ hi ataa farmate hain. Unhi ke haath mein sab kunjiya'n hain. Allah Ta'ala ke khazane se koi cheez nahi nikalti magar Muhammad ﷺ ke haatho'n se. Huzoor-e-Akram ﷺ koi baat chaahte hain, wohi hoti hai, uske khilaaf nahi hoti. Huzoor ﷺ ki chaahat ko jaha'n mein koi pherne waala nahi hai. (Al Istimdaad Alaa Ajyaal al-Irtidaad az Barelwi: P32-33)

Janab Barelwi ke is qaside ke mazeed ashaar suniye:

Qaadir-e-kul ke naaib-e-akbar, kun
ka rang dikhaate hain ye

Jalti jaane'n bujhaate ye hain, roti
aankhe'n hasaate ye hain.

Uske naaib unke saahib, haq se
khlaq milaate ye hain

Shaafe, naafe, raafe, daafe, kya-kya
rahmat laate ye hain

Daafe, yaane haafiz-o-jaami, dafa-
balaal farmate ye hain

Unke naam ke sadqe jisse jeete ham
hain jalaate ye hain.

Uska hukm jahaan mein naafiz,
qabza-kul pe rakhaate ye hain.

قادر کل کے نائب اکبر، کن کارنگ دکھاتے ہیں یہ

جلتی جانیں بجھاتے یہ ہیں، روتی آنکھیں ہنساتے یہ ہیں

اس کے نائب ان کے صاحب، حق سے خلق ملائے یہ ہیں

شافع نافع رافع دافع، کیا کیا رحمت لاتے یہ ہیں

دافع یعنی حافظ وجامی، دفع بلا فرماتے یہ ہیں

ان کے نام کے صدقے جس سے، جیتے ہم ہیں جلاتے یہ ہیں

اس کا حکم جہاں میں نافذ، قبضہ کل پہ رکھاتے یہ ہیں

(Al Istimdaad Alaa Ajyaal al-Irtidaad az
Barelwi: P29-30)

Rasool Allah ﷺ Hi Daata Hain

Janab Ahmad Raza doosri jagah kehte hain: "Koi hukm naafiz nahi hota, magar Huzoor ke darbar se. Koi nemat kisi ko nahi milti magar huzoor ki sarkaar se!" (Al Aman wal Aala: P105)

Apne Fataawa mein likhte hain: "Har cheez, har nemat, har muraad, har daulat, deen mein, duniya mein, aakhirat mein, roz-e-awwal se aaj

tak, aaj se abad-abaad tak, jise mili ya milni hai, Huzeer-e-Aqdas ﷺ ke dast-e-aqdas se mili aur milti hai”. (Fataawa Razwiya: V1 P577)

Barelwi Firqe ke ek doosre rehnuma likhte hain: *“Aaqa-e-do-jaha’n sakhi daata hain aur ham unke mohtaj hain, to kya wajah hai ke unse istimdaad na ki jaae?”* (Mawaaiz-e-Naeemia: P27 [Pakistan edition])

Doosri jagah kehte hain:

Khaliq-e-kul ne aapko maalik-e-kul
bana diya
Dono’n jaha’n hain aapke qabza-o-
ikhtiyaar mein.

خالق کل نے آپ کو مالک کل بنادیا
دونوں جہاں میں آپ کے قبضہ و اختیار میں
(Hadaaiq-e-Bakhshish: P181)

Isi liye Adam ﷺ ne arsh par Huzeer ﷺ ka naam-e-paak likha dekha, taake maaloom ho ke maalik-e-arsh Aap hain. (Mawaaiz-e-Naeemia: P41)

Ek aur jagah naql karte hain: *“Huzeer Madina Munawwara mein reth kar zarre-zarre ka mushaahada farma rahe hain aur har jagah Aap ka amal dar-aamad¹ aur tasarruf bhi hai”*. (Mawaaiz-e-Naeemia: 336)

Barelwiyat ke farmaa-rawa Janab Ahmad Raza Saahab Barelwi kehte hain: *“Huzeer ﷺ khalifa aazam aur zameen-o-asmaan mein tasarruf farmate hain”*. (Fataawa Razwia: V6 P155)

Janab Ahmad Raza ke ek paerukaar apne mataa-o-mukhtada se naql karte hain ke: Rasool-e-Akram ﷺ zameeno’n aur logo’n ke maalik hain aur tamaam makhluqaat ke maalik hain aur Huzeer-e-Akram ﷺ ke haath mein nusrat aur madad ki kunjiya’n hain aur unhee’n ke haath mein Jannat-o-Dozakh ki kunjiya’n hain aur wohi hain jo aakhirat mein izzat ataa farmate hain aur Huzeer-e-Akram ﷺ musibato’n aur takaleef ko door farmate hain aur wo apni ummat ke muhaafiz aur madadgar hain. (Anwaar-e-Raza: P240 [Maqaala Ejaz Barelwi])

Barelwiyat ke ek aur rehnuma raqmtaraz hain: *“Huzeer-e-Aqdas ﷺ Allah Ta’ala ke naaab-e-mutlaq hain. Tamaam jaha’n Huzeer ke tahat tasarruf kar diya gaya, jise jo chaahe’n de’n, jisse jo chaahe’n waapas*

¹ T: (دَر آمد) Daakhila, andar ghus aana ya aa-gusna [RKT]

le’n”. (Bahaar-e-Shariyat az Amjad Ali: V1 P15)

Mazeed irshad farmate hain¹: “*Tamam zameen unki mulk, tamam Jannat unki jageer hai. ‘ملکوت السموات والارض’ Malakoot as-Samawaati wal Arz*) Huzoor ﷺ ke zer-e-farmaan Jannat-o-naar ki kunjiya’n. Aapke dast-e-aqdas mein dedi gai. Rizq-o-khuraak aur har qism ki ataae’n Huzoor ﷺ hi ke darbar se taqsim hoti hain. Duniya-o-aakhirat Huzoor ﷺ ki ataa ka ek hissa hain”. (Bahaar-e-Shariyat az Amjad Ali: V1 P15)

Barelwi taaefa² ke ek mufti, Ahmad Yaar Gujrati apne is aqide ka izhaar youn karte hain: “*Saara muaamala Huzoor ﷺ hi ke haath karimaana mein hai, jo chaahe’n jisko chaahe’n de de’n*”. (Jaa al Haq az Ahmad Yaar Barelwi: V1 P195)

“*Sirf Huzoor-e-Akram ﷺ hi maalik-e-kul aur mukhtaar-e-mutlaq nahi, balke doosre Ambiya Ikram ﷺ bhi makhlooq ke androoni halaat aur unki arwaah par tasarruf kar sakte hain aur unko qudrat-o-quwwat haasil hai, jisse makhlooq ke zaahir par tasarruf kar sakte hain*”. (Jaa al Haq az Ahmad Yaar Barelwi: V1 P195-196)

Ambiya-o-Rusul ke alaawa Saahaba Ikram ﷺ bhi jannat-o-dozakh ke maalik hain, chunache: Barelwiyat ke Imam Ahmad Raza Saahab mauzoo riwayat ka sahara lete hue raqmtaraz hain: “*Roz-e-qiyamat Allah Ta’ala sab aglo’n, pichlo’n ko jama farmaega aur 2 mimbar-e-noor laakar arsh ke daae’n-baae’n bichaae jaaenge. Un par 2 shakhs chadenge: Daahine waala pukarega: Aye jamat-e-makhlooq, jis ne mujhe pehchaana usne pehchaana aur jisne na pehchaana to main Rizwan daarogha-e-bahisht hu’n. Mujhe Allah Ta’ala ne hukm diya hai ke jannat ki kunjiya’n Muhammad ﷺ ke supurd kar du’n aur Muhammad ﷺ ne hukm diya hai ke Abu Bakr aur Umar ﷺ ko do, ke wo apne dosto’n ko jannat mein daakhil kare’n. Sunte ho Gawaah ho jaaao!*”

“*Phir baae’n waala pukaarega. Aye jamaat-e-makhlooq! Jisne mujhe*

¹ T: Urdu pdf mein typing miskte ki wajah se likha tha ‘نیدار ادرماتے ہیں’ jise Maktaba Shamila urdu dekh kar sahi kar diya gaya hai [RSB]

² T: (طائفه) Qaum, firqa, millat, jamat [RKT]

pehchaana usne pehchaana aur jisne na pehchaana to main Maalik, darogha-e-dozakh hu'n. Mujhe Allah Ta'ala ne hukm diya hai ke dozakh ki kunjiya'n Muhammad ﷺ ko supurd kardun aur Muhammad ﷺ ne hukm diya ke Abu Bakr aur Umar ﷺ ko dun, ke wo apne dushmanon ko jahannam mein daakhil kare'n". (Al Aman wal Aala az Ahmad Raza: P57)

Phir aapne¹ tashaiyyo suboot dete hue taqiyya ka labaada utaarte hue Hazrat Ali ﷺ ke mutaalliq zikr karte hain: *"Hazrat Ali ﷺ qaseem-e-dozakh hain, Yaane wo apne doston ko jannat aur adaa² ko dozakh mein daakhil farmae'nge".* (Al Aman wal Aala az Ahmad Raza: P57)

Shaikh Jeelaani رحمہ اللہ Zinda Karne Aur Maarne Par Qadir Hain

Janab Ahmad Raza Barelwi, Shaikh Abdul Qadir Jeelani ki shan mein ghulv karte hue mushrikaana aqide ki youn wazaahat karte hain:

Zee tasarruf bhi hai mazoon bhi
mukhtaar bhi hai
Kaar-e-aalam ka mudabbir bhi hai
Abdul Qadir.

ذی تصرف بھی ہے ماذون بھی مختار بھی ہے

کار عالم کا مدبر بھی ہے عبدالقادر

(Hadaaiq Bakhshish az Barelwi: P28)

Mazeed irshad hota hai:

Jalaade jalaade kufr-o-ilhaad
Ke tu Muhyi³ hai tu qaatil hai ya
ghous
Khuda se le'n ladaai wo hai mo'ti⁴
Nabi Qaasim hai mausil⁵ hai ya
ghous.

جلا دے جلا دے کفر و الحاد

کہ تو مجھی ہے تو قاتل ہے یا غوث

خدا سے لیں لڑائی وہ ہے معطی

نبی قاسم ہے موصل ہے یا غوث

(Hadaaiq Bakhshish: P125-126)

Aage chal kar farmate hain:

Aye zil-e-Ilaah Shaikh Abdul Qadir
Aye bandah-e-panaah Shaikh Abdul

اے ظل اللہ شیخ عبدالقادر

اے بندہ پناہ شیخ عبدالقادر

¹ T: Ahmad Raza Khan [RSB]

² T: (أغدا) Mukhalifeen, wo log jo dushman ya hareef ho'n [RKT]

³ T: (مُحْیِی) Zinda karne waala, jilaane waala [RKT]

⁴ T: (مُغْطِی) Ataa karne waala, bakhshne waala, sakhi, faaiyyaz [RKT]

⁵ T: (مُوَصِّل) Wo jagah jahan do (2) jade'n ya doosri cheeze'n mile'n [RKT]

Qadir

Mohtaaj-o-gadaaem tu zut-taaj-o-kareem

Shai-an Lillah Shaikh Abdul Qadir.

محتاج وگدا تم تو ذوالتاج وکریم

شیخ عبدالقادر

(Hadaaiq Bakhshish az Barelwi: 182)

Ek aur jagah aur youn goya hote hain: *“Aye Abdul Qadir, aye fazl karne waale, baghaer-maange sakhaawat karne waale, aye inaan-o-ikram ke maalik, tu buland-o-azeem hai. Ham par ehsaan farma aur saail ki pukaar ko sunle. Aye Abdul Qadir hamari aarzuo’n ko poora kar.* (Hadaaiq Bakhshish az Barelwi: 179)

Ahmad Raza Saahab doosri jagah gul-fishaani¹ farmate hain: *“Abdul Qadir ne apna bistar arsh par bicha rakha hai aur arsh ko farsh par le aate hain”*. (Hadaaiq Bakhshish az Barelwi: 184)

Ek aur jagah likhte hain:

Ahle Deen Ramughees Abdul Qadir.

اہل دین رامغیث عبدالقادر!

(Hadaaiq Bakhshish az Barelwi: 179)

Mazeed suniye: *“Ahaad se Ahmad aur Ahmad se tujhko, Kun aur sab Kun-Fayakoon haasil hai Ya Ghous”*. (Hadaaiq Bakhshish az Barelwi: 179)

Barelwi hazraat apne mushrikaana aqaaid ko saabit karne ke liye Shaikh Jeelani رحمۃ اللہ علیہ ki taraf jhoot mansoob karte hue likhte hain ke aap farmaya karte the: *“Allah ne mujhe tamaam qutbo’n ka sardar banaya hai. Mera hukm har haal mein jaari-o-saari hai. Aye mere mureed! Dushman se mat ghabra. Main mukhaalif ko halaak kar dene waala hu’n. Asmaan-o-zameen mein mera danka bajta hai. Main bahut buland rutbe par faaiz hu’n. Allah Ta’ala ki saari mamlakat mere zer-e-tasarruf² hai. Mere tamaam auqaat har qism ke aeb se paak-o-saaf hain. Poora aalam har dam meri nigaah mein hai. Main Jeelani hu’n, Mohiuddin mera naam, mere nishan pahado’n ki chotiyo’n par hain”*. (Az Zam Zamatul Qamariyya Fiz Zabbi an al-Khamr: 356)

Ek aur ifтира³ suniye: *“Tamam ahle zaman ki baage’n mere supurd hain,*

¹ T: (گل فیشانی) Phool bikherna, phool barsaani, khush-bayaani [RKT]

² T: (زیر تصرف) Qabze mein ikhtiyaar mein [RKT]

³ T: (اقترا) Bohtaan, tohmat, jhoota ilzaam, khilaaf-e-waaqia ya ghalat baat [RKT]

jise chaahu'n ataa karu'n ya mana karu'n". (Khaalis-ul-Eteqaad az Barelwi: P49)

Janab Barelwi Abdul Qadir Jeelani ki jaanib ek aur jhoot mansoob karte hue kehte hain ke unho'n ne farmaya: *"Logo'n ke dil mere haath mein hain, main chaahu'n to apni taraf mutawajje kar lu'n aur chaahu'n to pher du'n"*. (Hikayaat-e-Razwia az Barakati Manqula A'an (al Mafuzat) az Barelwi: P125)

Ahmad Raza Khan ke ek aur paerukaar ka aqida mulahaza keejiye:

Lauh-e-mahfooz mein tashiyat ka
haq hai haasil

لوح محفوظ میں تشییت کا حق ہے حاصل

Mard se aurat bana dete hain ghous
al-aghwaas.

مرد سے عورت بنادیتے ہیں غوث الاغواث

(Hadaaiq Bakhshish az Barelwi: 179)

Doosre Buzurgo'n Ke Mutaalliq Is Qism Ke Aqaaid

Is sher ki tashreeh bhi barelwi hazraat ki zabaani suniye: *"Shaikh Shahabuddin Soharwardi raziallhu ta'al anho, jo silsila soharwardiya ke Imam hain. Aapki waalida maajida Huzoor Ghous us Saqalain raziallahu ta'ala ahno ke waalid-e-maajid ki khidmat mein haazir huee'n aur arz kiya ke Huzoor dua farmae'n, mere ladka paeda ho. Aapne lauh-e-mahfooz mein dekha, us mein ladki marqoom thi. Aapne farmadiya ke teri taqdeer mein ladki hai. Wo BiBi ye sunkar waapas huee'n, raasta mein Huzoor Ghous-e-Aazam raziallahu ta'ala anho mile. Aapke istifsaar¹ par unho'n ne saara maajra bayan kiya. Huzoor ne irshad farmaya, ja tere ladka hoga. Magar waza'-e-hamal² ke waqt ladki paeda hui. Wo BiBi bargaah-e-ghousiyat mein is maulood ko lekar aae'n, aur kehne lagee'n, Huzoor ladka maangu'n aur ladki mile? Farmaya yaha'n to laao aur kapda hata kar irshad farmaya dekho to ye ladka hai ya ladki? Dekha to ladka! Aur wo yehi Shahbuddin Soharwardi alaihir rahma the. Aapke huliye mubaraaka mein hai ke aapki pistan misl aurato'n ke thee'n"*. (Baagh-e-Firdaus az Ayyub Ali Rizwi al Barelwi: P26 [Matbooqa Bareilly])

Yehi muttabe barelwiyaat ek aur waaqia naql karte hain, jiska khulasa ye hai ke ek shakhs ki taqdeer mein maut thi. Shaikh Jeelani ne uski

¹ T: (اِسْتِیْسَار) Sawaal karna, pochna [RKT]

² T: (وَضْعُ حَمَل) Baccha paida hona, hamal barqaraar na rehna ya rakhna [RKT]

taqdeer ko badal kar muqarrara waqt par marne se bacha liye. (Baagh-e-Firdaus az Ayyub Ali Rizwi al Barelwi: P26)

Janab Ahmad Raza Barelwi apni kitab mein naql karte hain: *“Hamare Shaikh Syedna Abdul Qadir raziallahu ta’ala anho apni majlis mein barmalaa¹ zameen se buland kurrah-hawa² par masti farmate aur irshad karte: Aftaab tuloo nahi hota, yaha’n tak ke mujh par salam kare. Naya saal jab aata hai, mujh par salam karta aur mujhe khabar deta hai. Jo kuch us mein hone waala hai. Naya hafta jab aata hai, mujh par salam karta hai aur mujhe khabar deta hai jo kuch us mein hone waala hai. Naya din jo aata hai, mujh par salam karta hai aur mujhe khabar deta hai, jo kuch us mein hone waala hai.* (Al Aman wal Aala az Barelwi: P109)

Aur ye ikhtiyarat Shaikh Jeelani tak hi mehdood nahi hain, balke doosre auliya-o-mashaaikh-e-tasawwuf bhi khuda ki khudai mein shareek hain. Wo in sifaat se muttasif aur in taaqato’n ke maalik hain.

Chunache Ahmad Raza Barelwi ke saahibzaade irshad karte hain: *“Beshak sab peshwa, Auliya, Ulama apne apne paeruo’n ki shafaa-at karte hain aur jab unke paerukaar ki ruh nikalti hai, jab munkar nakeer usse sawaal karte hain, jab uska hashr hota hai, jab uska naama-e-amaal khulta hai, jab usse hisaab liya jaata hai, jab uske amal tulte hain, jab siraat³ par chalta hai, har waqt har haal mein uski nigezbaani karte hain. Kisi jagah usse ghaafil nahi hote aur tamaam aimma mujtahideen apne paeruo’n ki shafaa-at karte hain aur duniya, qabr-o-hashr har jagah sakhtiyo’n ke waqt nigahdaasht⁴ farmate hain, jab tak wo siraat par se paar na ho jaae’n”.* (Al Istimdaad) al Hawamish: P 35-36)

“Aasmaan se zameen tak abdaal ki mulk⁵ hai aur aarif ki mulk arsh se farsh tak”. (Al Istimdaad) al Hawamish: P 35-36)

Khud Janab Barelwi farmate hain: *“Auliya ki wustaat se khalq ka*

¹ T: (تَوَمَّلَا) Khullam-khula, elaaniya [RKT]

² T: (كُرَّةٌ هَوَا) Toofani hawa [RSB]

³ T: (صِرَاط) Rasta, yahan isse muraad jannat ke raaste mein dozakh se guzarte waqt maujood pul ki taraf ishaara hai, jise pul-siraat kehte hain [RSB]

⁴ T: Dekhbhaal [Urdu]

⁵ T: Mamlakat, sultanat, baadshaahi [RKT], wo cheez jis par qabza ho [Urdu]

nizaam qaaem hai". (Al Aman wal Aala az Barelwi: P34)

Aur suniye: *"Auliya Ikram murde ko zinda kar sakte hain, maadar zaad andhe aur kodhi ko shifa de sakte hain aur saari zameen ko ek qadam mein tae karne par qaadir hain"*. (Al Hikayaat-e-Razwia: P44)

"Ghous har zamaana mein hota hai, uske baghaer-zameen-o-asmaan qaem nahi reh sakte". (Al Hikayaat-e-Razwia: P102)

Barelwi Saahab ke ek paerukaar likhte hain: *"Auliya Ikram apne mureedo'n ki madad farmate aur apne dushmano'n ko halaak karte hain"*. (Al Hikayaat-e-Razwia: P29 [Matbooah Lahore])

Unke mashoor Mufti Ahmad Yaar Gujrati gohar-afshaani¹ karte hain: *"Auliya Ikram ko Allah se ye qudrat mili hai ke choota hua teer waapas kar le'n"*. (Jaa al Haq az Ahmad Yar: P197)

Yehi Mufti Saahab raqmtaraz hain: *"Aulia ko qabr ki makkhi to kya, aalam palat dene ki taaqat hai, magar tawaajo nahi dete"*. (Rasool al Kalam az Didar Ali Barelwi: P25 [Matbooah Lahore])

Barelwiyat ke ek aur rehnuma likhte hain: *"Zaahir qazaae muallaq tak aksar auliya ki rasaai hoti hai"*. (Bahaar-e-Shariyat: V1 P6)

Ek doosre Barelwi Saahab irshad farmate hain: *"Auliya ka tasarruf-o-ikhtiyaar marne ke baad aur ziyada ho jaata hai"*. (Fataawa Naeemia: P249)

Ye hain ghaerullah ke baare mein unke aqaaid, unho'n ne apni duao'n aur talabgaariyo'n mein doosre hastiyo'n ko bhi shareek kar liya aur Allah Ta'ala ki sifaat aur uske ikhtiyaraat-o-tasarrufaat uski makhloq mein taqseem kar diye hain. Halaanke shariyat-e-Islamia mein karsaaziyo'n aur be-niyaziyo'n ka tasawwur sirf Allah Ta'ala tak hi mehdood hai.

Barelwi hazraat ne apne Auliya ko wo tamaam ikhtiyaraat tafweez² kar diye, jo isaai Hazrat Isa عليه السلام, yahoodi Hazrat Uzair عليه السلام aur mushrikeen-e-Makkah laa, hubal, uzza aur manaat waghaera mein samajhte the.

¹ T: (گوپر آفشانى) Taareef-o-tauseef, khush-bayaani [RKT]

² T: (تفويض) Ikhtiyaar waghera ki supurdgi, hawaalgi [RKT]

Tuff¹ Hai Tum Par Aur Un Par Jin Ki
Tum Allah Ke Siwa Ibaadat Karte Ho,
Kya Phir Tum Aqlnahi Rakhte?.²

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ
(Surah-al-Ambiya: 67)

Ahmad Raza Barelwi Bhi Khudaai Sifaat Se Muttasif

Ye mat samjhiye ke Barelwiyat ke Imam Janab Ahmad Raza Khan Saahab ka un khudai ikhtiyaraat mein koi hissa na tha. Wo bhi doosre auliya ki tarah Raaziq, Daata, Shaafi, Ghous, Mukhtaar, Qaadir-e-mutlaq, Haajat-rawa aur Mushkil-khusha the. Unki sifaat mulaahaza keejiye.

Barelwiyat ke ek paerukaar apne haadi-o-murshad ki shaan-e-baala sifaat mein apni kitab Madaaeh Aala Hazrat mein naghma-sara hain:

Ya syedi, ya murshidi, ya Maaliki, ya
Shafai

یاسیدی، یامرشدی، یمالکی، یشافعی
اے دستگیر راہنمایاسیدی احمد رضا

Aye dastageer rehnuma ya Syedi
Ahmad Raza

Andho'n ko beena kar diya behro'n
ko sunwa kar diya

اندھوں کو بیٹا کر دیا بہروں کو شنوا کر دیا
دین نبی کو زندہ کیا یاسیدی احمد رضا

Deen-e-nabi zinda kiya ya Syedi
Ahmad Raza

Amraaz-e-roohaani-o-nafsaani
ummat ke

امراض روحانی و نفسانی امت کے لیے

Dar tera daar-ush-shifa ya Syedi
Ahmad Raza.

اور ترادار الشفا یاسیدی احمد رضا
(Madaeh Aala Hazrat az Ayyub Rizwi:
P5)

Yehi mureed apne peer-o-shaikh Janab Ahmad Raza ke saamne ijz-o-niyaaz karte hue aur apna daman phaela kar youn pukarta hai:

Mere aaqa, mere data mujhe tukda
miljaae

میرے آقا، میرے داتا، مجھے ٹکڑا مل جائے
دیر سے آس لگائے ہے یہ کتا تیرا

Deer se aas lagae hai ye kutta tera
Apni rahmat se use karle qubool aye

اپنی رحمت سے اسے کر لے قبول اے پیارے

¹ T: (ٹف) Laanat, phatkaar, dhutkaar [RKT]

² T: Urdu pdf mein ye aayat sirf 'تعبدون' tak baghaer tarjuma ke thi. Ye tarjuma Ahsan-ul-Kalaam, Darussalm Edition se liya gaya hai [RSB]

pyaare
Nazr mein laaya hai ye chadar ye
kameena tera
Is Abeed Rizwi par bhi karam ki ho
nazar
Bad sahi, chor sahi, hai to wo kutta
tera.

نذر میں لایا ہے چادر یہ کمینا تیرا

اس عبید رضوی پر بھی کرم کی ہو نظر
بد سہی چور سہی ہے تو وہ کتا تیرا
(Madaeh Aala Hazrat: P4-5)

Aur suniye Janab Ahmad Raza Khan Barelwi ke ek aur motaqid irshad karte hain:

Qiyamat mein mafr¹ ki munkiro
tadbeer kya sochi?
Ke hoga ghoomta koda imam ahle
sunnat ka.

قیامت میں مفر کی منکر و تدبیر کیا سوچی؟
کہ ہو گا گھومتا کودا امام اہل سنت کا
(Baagh-e-Firdaus az Ayyub Rizwi: P4)

Kisse kare'n faryaad Khudai Maalik-o-Maula teri duhaai
Tere siwa hai kaun hamara haami-e-
sunnat aala hazrat
Bheek sadaa mu'n maangi paai der
kyoun is baar lagaai
Mere karam, sakhi, ann-daata
haami sunnat aala hazrat
Kabse khade hain haath pasaare
banda nawaaz gadaa bichaare
Ab to karam ho jaae haami sunnat
aala hazrat.

کس سے کریں فریاد خدائی مالک و مولیٰ تیری دوہائی
تیرے سوا کون ہمارا حامی سنت اعلیٰ حضرت

بھیک سدا مانگی پائی دیر کیوں اس بار لگائی
میرے کرم، سخی، ان دااتا، حامی سنت اعلیٰ حضرت
کب سے کھڑی ہیں ہاتھ پیارے بندہ نواز گدا بیچارے
اب تو کرم ہو جائے حامی سنت اعلیٰ حضرت!
(Madaeh Aala Hazrat: P23)

Aur suniye:

Wohi fariyaad-ras hai be kaso'n ka
Wohi mohtaaj ka haajat-rawa hai

وہی فریاد رس ہے بے کسوں کا
وہ محتاج کا حاجت روا ہے

Sitaara kyoun na mera urooj par ho
Idhar aaqa idhar ahmad raza hai

ستارہ کیوں نہ میرا اوج پر ہو
ادھر آقا ادھر احمد رضا ہے

¹ T: Bhaagne ki jagah, bachaao, chutkaara [RKT]

Mujhe kya khauf ho wazan-e-amal ka
Himayat par mera haami tulaa hai

مجھے کیا خوف ہو وزنِ عمل کا
حمایت پر مرا حامی تلاء ہے
(Madaeh Aala Hazrat: P54)

Barelwiyat ke ek doosre shaer ka aqida:

Meri kashti padhgai majdhaar mein
De sahara ek zara ahmad raza

میری کشتی پر گئی منجھدار میں
دے سہارا اک ذرا احمد رضا

Chaar jaanib mushkile'n hain ek main
Aye mere mushkil kusha ahmad raza

چار جانب مشکلیں ہیں ایک میں
اے مرے مشکل کشا احمد رضا

Laaj rakhle mere phaile haath ki
Aye mere haajat rawa ahmad raza

لاج رکھ لے میرے پہلے ہاتھ کی
اے میرے حاجت روا احمد رضا

Jholiya'n bharde meri daata mere
Hu'n tere dar-ka gadaaahmad raza

جھولیاں بھر دے میری داتا میرے
ہوں تیرے در کا گدا احمد رضا

(Naghma ar-Ruh az Ismail Rizwi: P44-45)

Chand aur ashaar naql karke ham apni is bahes ko samet-te hain

Barelwiyat ke ek aur shaer apne mazhab ke aqaaid ki wazaahat karte
hue naghma-sara hain:

Ghous-o-qutb auliya Ahmad Raza
Hai mera-mushkil kusha ahmad raza
Dono'n aalam mein hai tera aasra
Haa'n madad farma shah Ahmad
Raza
Tu hai daata aur main mangta tera
Main tera hu'n tu mera Ahmad Raza

غوث و قطب اولیاء احمد رضا
ہے میرا مشکل کشا احمد رضا
دونوں عالم میں ہے تیرا آسرا
ہاں مدد فرما شاہ احمد رضا
تو ہے داتا اور میں مگلتا ترا
میں تیرا ہوں تو میرا احمد رضا!

(Noor Muhammad Aazmi: P47-47)

Qareen Ikram! Mulaahaza farmaiye, kya ye aqaaid Quran-e-Kareem ki
waazeh ayaat se istihza ke mutaraadif¹ nahi hain? Kya in mein aur

¹ T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

Kitab-o-Sunnat mein koi mutaabaqat hai? Kya unse ye baat acchi tarah waazeh nahi ho jaati ke in hazraat ka maqsad mushrikaana aqaaid aur daur-e-jahiliyyat ke afkaar ki nashr-o-ishaa-at hai? Kya mushrikeen-e-Makkah ke aqaaid in aqaaid se abtar¹ the?

Tafaseer Ke Hawaale

Is silsile mein ham yakta-e-asr², fareed-e-dahr aur barre-sagheer ke mufassir-o-muhaddis Allama Nawab Siddiq Hasan Khan رحمۃ اللہ علیہ ki tafseer Fathul Bayan ki ibaarat zikr karna munasib samajhte hain.

Nawab Siddiq Hasan رحمۃ اللہ علیہ farman-e-khudawandi

Keh Deejiye! Main Apni Jaan Ke Liye قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ
Nafa-o-nuqsaan Ka Ikhtiyaar Nahi
Rakhta Magar Jo Allah Chaahe. ³ (Surah-al-Aaraaf: 188)

ki tafseer karte hue farmate hain:

“Is ayat-e-karima mein un logo’n ke liye sakht waeed hai, jinho’n ne masaaib⁴ ke waqt Nabi ﷺ ko pukaarna apna aqida bana liya hai. Kyounke Quran-e-Kareem ne badi fusaahat⁵ se ye bayan farma diya hai ke takaleef-o-masaaib mein madad karna Allah Ta’ala ke ikhtiyaar mein hai. Ambiya-o-Saaliheen ka bhi wo madadgar hai. Is aayat mein bhi Allah Ta’ala ne apne Rasool ﷺ ko hukm diya hai ke wo apni ummat se waashigaaf⁶ alfaaz mein keh de’n ke main apni zaat ke liye bhi nafa-o-nuqsaan ka malik nahi hu’n. Quran to ye batla raha hai ke Nabi-e-Akram ﷺ ko apni zaat ke liye bhi nafa-o-nuqsaan ka ikhtiyaar nahi hai, phir wo mukhtaar-e-kul kyouunkar ho sakte hain?”

“Aur phir jab Khaatam un Nabiyyeen ﷺ ko ye khudaai ikhtiyaar haasil nahi hain, to baaqi makhloq mein se kisi ko haajat-rawa aur mushkil-

¹ T: (أَبْتَر) Muntashir, parabanda, badd [RKT]

² T: (يَكْتَلِ عَصْر) Apne ahd mein sabse alag, be-misaal, la-jawaab shakhs [RKT]

³ T: Urdu pdf mein ye aayat baghaer tarjuma ke maujood hai, ye tarjuma Ahsan-ul-Bayan, Darussalam Edition se liya gaya hai [RSB]

⁴ T: Musibate’n [RSB]

⁵ T: Khush-bayaani kalaam mein martaba-e-kamaal tak pohonchna [RSB]

⁶ T: (واشِغاف) Saaf, khula hua, zaahir [RKT]

kusha kaese maana ja sakta hai?”

“Taajjub hain un logo’n par, jo un bando’n ke saamne daaman phaelate aur un se apni haajate’n maangte hain, jo mano’n mitti tale dafan hain.”

“Wo us sharik se baaz kyon nahi aate aur Allah Ta’ala aur uske Rasool Allah ﷺ ki taalimaat par kyon dehaan nahi dete?”

“Kab unhe’n ‘قُلْ هُوَ اللَّهُ أَحَدٌ’ ki sahih tafseer ka ilm hoga?”

“Ye log kab ‘لَا إِلَهَ إِلَّا اللَّهُ’ ke sahih mafhoom se aashna honge?”

“Aur sitam-baalaae-sitam¹ hai ke ilm-o-fazl ke dawedaraan unke waaizeen-o-ulama jinhe’n awaam ne sacche rehnuma samajh rakha hai. Wo unhe’n in mushrikaana aur daur-e-jahiliyyat ke tasawwuraat-o-amaal se kyon nahi rokhte?”

“Unho’n ne apni zabaano’n par mohr kyon laga rakhi hai?”

“Unke aqaaid to daur-e-jahiliyyat ke mushriko’n se bhi badtar hain. Wo to apne maabudo’n ko Allah Ta’ala ke darbaar mein faqat sifarishi samajhte the, magar unho’n ne to tamaam khudai ikhtiyaraat apne buzurgo’n ko ataa kar diye hain. Ye log Allah Ta’ala ki bajaee barah-e-raast apne buzurgo’n se madad-o-muaawanat² maangte hue zara sa bhi khauf mehsoos nahi karte. Shaetaan ne unke azhaan³ mein apne afkaar utaar liye hain. Wo shaetaan ki paerawi karte chale ja rahe hain aur unhe’n uski khabar nahi. Wo samajh rahe hain ham neki ke raaste par gaamzan hain, halaanke wo shaetaan ki aankh ko thanda kar rahe hain aur uski khushi ka samaan muhiyya kar rahe hain. Inna Lillahi Wa Inna Ilaihi Raajioon” . (Fathul Bayan az Nawab Siddiq Hasan Khan: V4 P225)

Aur sabse aakhir mein ham Shaikh-ul-Islam Imam Ibne Taimiyya رحمه الله ki ibaat naql karte hain:

¹ T: (يَتَم بِالْإِ) Zulm par zulm, ek takleef ya pareshani par doosri takleef ya pareshani [RKT]

² T: (مُعَاوَنَت) Madad, himaayat, taaed [RKT]

³ T: (أَذْهَان) Samajh, aql ya haafze ki quwwate’n [RKT]

Shaikh-ul-Islam farmate hain ke: *“Hazrat Bayazeed Bastami kaha karte the, makhlooq ka makhlooq se istighaasa karna bilkul aese hi hai, jaese koi gharq hone waala shakhs doosre gharq hone waale se madad talab kare”*.

Shaikh Abu Abdullah al Quraishi kehte hain ke: *“Makhlooq ka makhlooq se istighasa karna us tarah hai jaese ke koi qaedi doosre qaedi se rihaai talab kare”*.

Phir Musa ﷺ apni dua mein farmaya karte the: *“Aye Allah toohi tamaam taareefo’n ka haqdaar hai ham aapke saamne hi apni haajato’n ko pesh karte hain. Sirf tuhi mueen-o-madadgar hai. Toohi makhlooq ki fariyaad-rasi par qaadir hai, ham tujh par tawakkal karte hain. Nafa-o-nuqsan sirf tere haath mein hai”*.

Salaf-o-Saaliheen mein se koi buzurg bhi maa-fauq al-qudrat ashia se istighaase ko jaaiz nahi samajhta hai. (Fataawa Shaikh-ul-Islam: V1 P112)

Samaa-e-Moota

Barelwi hazraat ka ye aqida guzishta aqide ka laazmi juz hai, kyunke intiqaal ke baad sirf wohi shakhs makhlooq ki daadrasi-o-dastageeri kar sakta hai, jo unki pukaar ko sun sakta ho. Mazhab-e-barelwiyyat ka apne buzurgo’n ke baare mein ye etiqaad¹ hai ke wo apne mureedo’n ki nida ko sunte aur unki madad ke liye pohonchte hain. Khwaah unka mureed is duniya ke kisi goshe se bhi pukaare. Isi buniyaad par ye kehte hain: *“Auliya Ikram apni qabro’n mein hayaat-e-abadi ke saath zinda hain. Unke ilm-o-idraak-o-samaa’-o-basar pehle ki ba-nisbat bahut qawi hain”*. (Bahaar-e-Shariyat az Ajmad ali: P58)

Murde Sunte Hain

Yaane marne ke baad unke sunne aur dekhne ki quwwat aur ziyaada tez ho jaati hai. Is liye ke wo apni zindagi mein asbaab ke taabe² the, magar marne ke baad wo un asbab se be-niyaaz ho jaate hain. Chunache is ghaer-islami falsafe ki wazahat karte hue Barelwiyyat ke ek

¹ T: Yaqeen, aqeedat-mandi, taazeem-o-taqaddus ya etimaad ki binaa par dil ka jhukaao [RKT]

² T: (تابع) Farmabardaar, muttee, maatahat, paaband, hukm maanne waala [RKT]

Imam naql karte hain: *“Beshak paak jaane’n jab badan ke ilaaqo’n se juda hoti hain, aalam-e-baala se mil jaati hain, to sab kuch aise dekhti sunti hain, jaise yaha’n haazir hain”*. (Bahaar-e-Shariyat az Ajmad ali: P18-19)

Mazhab-e-Barelwiyat ke ek aur paerukaar likhte hain: *“Murde sunte hain aur mehbubeen ki wafaat ke baad madad karte hain”*. (Ilm al Quran az Ahmad Yar: P189)

Ek aur Barelwi alim-e-deen raqmtaraz hain: *“Shaikh Jeelani har waqt dekhte hain aur har ek ki pukaar sunte hain, Auliya Allah ko qareeb aur baed ki cheeze’n sab baraabar dikhaai deti hain”*. (Azaalatu Izlaalah az Mufti Abdul Qadir: P67 [Matbooah Lahore])

Aur khud Barelwiyat ke Imam Janab Ahmad Raza Khan naql karte hain: *“Murde sunte hain ke Khitaab¹ usi se kiya jaata hai, jo sunta ho*. (Fataawa Razwiya: V4 P227)

Barelwiyat ke Khan Saahab ne apni kutub mein bahut si Israeli hikaayate’n aur afsaanwi qisse kahaniya’n naql ki hain. Jin se wo saabit karna chahte hain ke buzurgan-e-deen na sirf ye ke marne ke baad sunte hain, balke kalam bhi karte hain.

Chunache irshad karte hain: *“Syed Ismail Hadrami ek qabrstan se guzre to murdo’n par azaab ho raha tha. Aapne dua karke unpar se azaab uthwa diya. Ek qabr se awaz aai, Hazrat! Mujh se azaab nahi utha. Aapne dua farmai isse bhi azaab utha liya gaya (mulakhhkhasan²)”*. (Hikayaat-e-Razwiya: P57)

Barelwi firqa ke ek aur Imam ka ghaer-islami falsafa samaa-at farmaiye. Irshad hota hai: *“Ya Ali, Ya Ghous kehna jaaiz hai, kyonke Allah ke piyare bande barzakh mein sun lete hain”*. (Fataawa Nooria az Noorullah Qadri: P527)

¹ ① Nabi ﷺ chaand ko khitaab karke farmaya karte the: Rabbi wa Rabbukallah isi tarha Nabi ﷺ jab safar ka iraada farmate to zameen ko mukhaatib hokar farmaya karte the,

یا ارض ربی وربک اعوذ باللہ من شرک

bherehaal zaroori nahi ke khitab isey hi kiya jaae jo sunta hai.

² T: Abridge edition, mukhtasar, summarized edition [RSB]

Rasool-e-Kareem ﷺ Aur Auliya Ikraam Ki Zindagi Aur Maut Mein Ki Farq Nahi

Janab Ahmad Raza Barelwi ye aqida rakhte hain ke Ambiya-o-Auliya par maut taari nahi hoti, balke unhe'n zinda hi dafna diya jaata hai aur unki qabr ki zindagi duniya ki zindagi se ziyada qawi aur afzal hoti hai.

Janab Barelwi Ambiya Ikram ﷺ ke mutaalliq farmate hain: *“Ambiya Ikram ﷺ ki hayaat-e-haqeeqi hissi-o-duniyawi¹ hai. Unki tasdeeq wada-e-Ilaahi ke liye mahez ek aan ki aan maut taari hoti hai. Phir fauran unko waese hi hayaat ataa farmadi jaati hai. Us hayaat par wohi ahkaam-e-duniyawi hain, unka tarka baanta na jaaega, unki azwaaj ka nikah haram, neez azwaaj-e-mutahharaat par iddat nahi. Wo apni quboor mein khaate-peete, namaz padhte hain”*. (Al Malfuzaat az Barelwi: V3 P276)

Ek aur Saahab irshad farmate hain: *“Ambiya Ikram 40 din qabr mein rehne ke baad namaz padhna shuru kar dete hain”*. (Rasool al Kalam az Didaar Ali: P1)

Mazeed suniye: *“Ambiya Ikram apni qabr mein zinda hain. Wo chalte phirte hain, namaz padhte aur kalaam karte hain aur makhlooq ke muamalaat mein tasarruf farmate hain”*. (Hayaat un Nabi az Kazmi: P3 [Matbooa Multan])

Nabi-e-Kareem ﷺ ki tauheen ka irtikaab karte hue unho'n ne apni kitub mein likha hai ke: Aap ﷺ ko jab Saahaba رضی اللہ عنہم ne dafan kiya to Aap ﷺ zinda the. Chunache Janab Barelwi irshad karte hain: *“Qabr Shareef mein utaarte waqt Huzoor ﷺ Ummati Ummati farma rahe the”*. (Risaala fee alFee an Anaar Naburah Kul Shai lil Barelwi, Al Mundarja Fee Majma' Rasaail Razwia: V17 P 221, Hayaat un Nabi ﷺ az Kazmi: P47)

Janab Barelwi ke muttabe ka farman suniye: *“Jis waqt Huzoor ﷺ ki Ruh-e-aqdas qabz ho rahi thi, us waqt bhi jism mein hayaat maujood thi”*. (Hayaat un Nabi ﷺ: P104)

Mazeed suniye: *“Hamare ulama ne farmaya ke Huzoor ﷺ ki zindagi*

¹ T: (جستی) (Wo cheez) jo zaahiri hawaas se dariyaافت ho sakey [RKT]

aur wafaat mein koi farq nahi. Apni ummat ko dekhte hain aur unke haalaat-o-niyyat aur iraaade aur dil ki baato'n ko jaante hain. Ye Aap ﷺ ko bilkul zaahir hain. Un se poshida nahi". (Jaa Al Haq: P150-151)

Ek aur Barelwi imam tehreer karte hain: *"3 roz tak raudha shareef se baraabar paancho'n waqt azaan ki awaaz aati rahi".* (Baadiyatan at Tareeq at-Tahqeeq wa at-Taqlaad az Didar Ali)

Neez irshad hota hai: *"Jab Hazrat Abu Bakr ؓ ka janaaza hujra mubarak ke saamne rakha gaya to awaz aai: 'ادخلوا الحبيب الى الحبيب' Yaane dost ko dost ke paas le aao".* (Hayaat un Nabi ﷺ: P125)

Ye wasf sirf Ambiya Ikram ؑ tak hi mehdood nahi hai, balke buzurgan-e-deen bhi is rutbe ke haamil hain.

Chunache irshad hota hai: *"Allah Ta'ala ke wali marte nahi, balke ek ghar se doosre ghar muntaqil hote hain. Unki arwaah sirf ek aan ke liye khurooj karti hain, phir usi tarah jism mein hoti hain jis tarah pehle thee'n".* (Fataawa Naeemiya az Iqtidaar bin Ahmad Yaar Barelwi: P245)

Barelwiyat ke Imam-e-akbar bhi isi aqide ka izhaar karte hue raqmtaraz hain: *"Auliya baad al-wisaal zinda aur unke tasarrufaat-o-karamaat paaindah¹ aur unke faiz ba-dastoor jaari aur ham ghulaamo'n, khaadimo'n, mehboobo'n, motaqido'n ke saath wohi imdaad-o-iaanat saari.* (Fataawa Rizwiya: V4 P236)

Unke ek aur paerukaar ka irshad suniye. Naql karte hain: *"Auliya Allah ki maut misl khwaab ke hai".* (Fatawa Naeemiya: P245)

Janab Khan Saahab Barelwi farmate hain: *"Auliya Ikram apni qabro'n mein pehle se ziyda samaa'-o-basar² rakhte hain".* (Hikayat-e-Rizwiya: P44)

Mazeed naql karte hain: *"Allah Ta'ala ke pyaare zinda hain agarche mar jaae'n. Wo to ek ghar se doosre ghar mein badlaae jaate hain".* (Ahkaam Quboor Momineen Mundarja Rasaail Rizwiya: P243)

¹ T: (يَابِئَذِهِ) Istihkaam bakhshne waala, mustahkam, qaayam, hamesha, abadi [RKT]

² T: (سَمْعٌ وَ بَصَرٌ) Sunna aur dekhna [RSB]

Zaraafat taba'a¹ ke liye ek afsaanwi qissa bhi sun leegiye. Ek arif² raawi hain: *“Makkah..... Makkah Muazzama mein ek mureed ne mujhse kaha, peer-o-murshid main kal zohar ke baad mar jaaunga. Hazrat ek ashrafi le'n, adhi mein mera dafan aur aadhi mein mera kafan kare'n. Jab doosre din hua aur zohar ka waqt aaya, mureed mazkoor ne aakar tawaaf kiya, phir Kaabe se hat kar leta to ruh na thi. Maine qabr mein utaara: Aankhe'n khol dee'n”*.

“Maine kaha: Kya maut ke baad zindagi hai?”

“Kaha ‘انا حي و كل محب لله حي’ main zinda hu'n aur Allah Ta'ala ka har dost zinda hai”. (Ahkaam Quboor Momineen Mundarja Rasaail Rizwiya: P245)

Janab Barelwi ne apni ek aur kitab mein unwan baandha hai: *“Ambiya-o-Shuhada aur Auliya apne abdaan ma akfaan³ ke zinda hain”*. (Ahkaam Quboor Momineen Mundarja Rasaail Rizwiya: P239)

Janab Barelwi ki taraf se ek aur afsana pesh-e-khidmat hai... kisi buzurg se naql karte hain: *“Main mulk-e-shaam se basra ko jaata tha, raat ko khandaq mein utra, wazu kiya, 2 rakat namaz padhi, phir ek qabr par sar rakh kar sogaya. Jab jaaga to saahib-e-qabr ko dekha. Mujhse gilaa karta hai aur kehta hai: ‘قد الذيتي منذ الليلة’ aye shakhs, toone mujhko raat bhar eza di”*. (Ahkaam Quboor Momineen Mundarja Rasaail Rizwiya: P247)

Is tarah ke jhoote waaqiaat, khana-saaz karamato'n aur qisse kahaniyo'n se unki kutub bhari hui hain. Maaloom hota hai, afsaana-nigaari⁴ mein unki daud lagi hui hai. Har shakhs doosre par sabqat le jaana chaahata hai.

Is mazhab ke ek aur paerukaar afsaana-nigaari karte hue kisi buzurg ke mutaalliq likhte hain: *“Intiqaal ke baad unho'n ne farmaya: Mera janaza jaldi le chalo, Huzoor ﷺ janaze ka intizaar farma rahe hain”*. (Hayaat un Nabi ﷺ: P46)

¹ T: (ظرافت طبع) Khush-mizaaji, pur-mazaah tabiyat [RKT]

² T: (عارف) pehchaanne waala, jaanne waala, waaqif, Wo shakhs jisko Allah Ta'ala ne apni zaat aur sifaat aur asma-o-afaal ka dekhne/samajhne kiya ho, wali [RKT]

³ T: (اكفان) Kafan ki jama [RSB]

⁴ T: (افسانه نگاری) Afsaana ya khaani likhna [RKT]

Is tarah ki Israeli asateer¹ aur khud-saakhta waaqiaat par unho'n ne apne mazhab ki imaat qayam ki hai.

Qurani Aayaat Se Is Aqide Ka Radd

Ab zara is mushrikaana aqide ke mutaalliq Quran-e-Kareem ki wazaahat suniye aur mulaahaza farmaiye ke kis tarah se in logo'n ke ragg-o-pae² mein shirk ke asaraat saraayat³ kar gae hain.

Irshad-e-Baari Ta'ala hai:

Aur Usse Badh Kar Aur Kaun Gumrah Hoga, Jo Allah Ta'ala Ke Siwa Kisi Aur Ko Pukare? Jo Qiyamat Tak Bhi Uski Baat Na Sune, balke Unhe'n Unke Pukarne Ki Khabar Tak Na Ho.

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَفِلُونَ ﴿٥﴾

(Surah-al-Ahqaf: 5)

Aur Allah Ta'ala irshad farmate hain:

Kya (Allah ke sath) Ye Unhe'n Shareek Karte Hain Jo Kisi Cheez Ko Paeda Na Kar Sake'n, Balke Khud Hi Paeda Kiye Gae Hain. Wo Unhe'n Kisi Qism Ki Madad Bhi Nahi De Sakte (balke) Khud Apni Hi Madad Nahi Kar Sakte Aur Agar Tum Unhe'n Koi baat Batlaane Ko Pukaro To Tumhari Paerawi Na Kar Sake'n. Baraabar Hain (dono'n amr tumhare etebaar se) Ke Khwaah Unhe'n Pukaro, Khwaah Khamosh Raho. Beshak Jinhe'n Tum Allah Ko Chodkar Pukarte Ho To Wo

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٦﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿٧﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿٨﴾ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا ۚ أَمْ لَهُمْ أَيْدٍ يَبْتَطِشُونَ بِهَا ۚ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا ۚ أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا ۚ قُلِ ادْعُوا

¹ T: (أساطير) Be-buniyaad qisse aur kahaniyaa'n, khurafiyaat [RSB]

² T: (رگ و پے) Ragg aur pattha, gosht-post, fitrat-o-khamira-e-dil-o-dimaagh [RKT]

³ T: (سرایت) Ek cheez ki doosri shae mein ghul-mil jaane, jazb hone, asar-andaaz hone ya sama jaane ka amal, taaseer, absorption, infusion [RKT]

Tumhare Hi Jaise Bande Hain, So Agar Tum Sacche Ho To Tum Unhe'n Pukaro. Phir Unko Chaahiye Tumhe'n Jawab De'n Kya Unke Paer Hain Jinse Wo Chalthe Hain? Kya Unke Haath Hain, Jinse Wo Kisi Cheez Ko Pakadte Hain? Kya Unki Aankhe'n Hain, Jinse Wo Dekhte Hain? Kya Unke Kaan Hain, Jinse Wo Sunte Hain? Aap ﷺ Keh Deejiye Ke Tum Apne Sab Shareeko'n Ko Bulaalo, Phir Mere Khilaaf Chaal Chalo Aur Mujhe Mohlat Na do. Yaqinan Mera Kaarsaaz Allah Ta'ala Hai Jisne Mujh Par Ye Kitab Naazil Ki Hai Aur Wo Saaliheen Ki Kaarsaazi Karta Hi Rehta Hai Aur Jinko Tum Allah Ke Siwa Pukarte Ho, Wo Na To Tumhari Hi Madad Kar Sakte Hain Aur Na Apni Hi Madad Kar Sakte Hain Aur Agar Tum Unhe'n Koi Baat Batlaane Ko Pukaaro To Wo Sun Hi Na Sake'n Aur Aap Unhe'n Dekhenge Ke Goya Aapki Taraf Nazar Kar Rahe Hain Daraa'n-haale-ki¹ Unhe'n Kuch Nahi Soojh Raha.

Allah Ta'ala Quraish-e-Makkah ke mushriko'n ka aqida bayan karte hue irshad farmate hain:

Wohi Hai (Allah) Jo Tumhe'n Khushki Aur Taree Mein Chalaata Hai, Hatta Ke Jab Tum Kashtiyo'n Mein Hote Ho Aur Wo Unhe'n

شُرَكَاءُكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ ۝ إِنَّ
وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى
الصَّالِحِينَ ۝ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا
يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ
۝ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا
وَتَرْكُهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ۝

(Surah-al-Aaraaf: 191-198)

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۖ حَتَّىٰ إِذَا
كُنْتُمْ فِي الْفُلِكِ ۖ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ
وَفَرَحُوا بِهَا جَاءَتْهَا رَيْحٌ عَاصِفٌ وَجَاءَهُمْ

¹ T: (در آن حال که) Agarche, halaanke [RKT]

(sawaaro'n ko) Paakiza (muwaafiq) Hawaa Ke Saath Liye Chalti Hain Aur Wo Unse Khuch Hote Hain, To Achaanak Un (kashtiyo'n) Par Toofaani Hawa Apohonchti Hai Aur Lehre'n Un Par Har Taraf Se Umad Aati Hain Aur Wo Khayaal Karte hain Ke Beshak Wo (toofaan mein) Gher Liye Gae Hain (to us waqt) Khaalis Allah Hi Ki Ibaadat Karte Hue Use Pukaarte Hain Ke Agar Toone Hame'n Is (toofaan) Se Najaat Deen-e-islam To Ham Zaroor Sukr-guzaaro'n Mein Se Ho Jaaenge.

الْبُحُّ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ
دَعَا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَكِنَّ أَجْبَتْنَا
مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

(Surah Yunus: 22)

Yaane daur-e-jahiliyyat ke mushrikeen jab kashti mein sawaar hote the aur unki kashti girdaab¹ mein phans jaati thi. To wo khaalisatan Allah Ta'ala ko pukarte the aur unki asal fitrat ubhar aati thi, ke Allah Ta'ala ke siwa koi bhi saahib-e-tasarruf aur maalik zee-ikhtiyaar nahi hai. Magar zara un logo'n ki soo-al-etikaadi² mulaahaza farmae'n ke ye samandar mein ho'n ya khushki ke muqaam par, har jagah kabhi Baha-ul-Haq aur Moinuddin Chishti ka naam lekar aur kabhi doosre buzurgo'n ko pukaar kar ghaerullah hi se fariyaad karte nazar aate hain. Khud barelwiyaat ke Imam Khan Saahab Barelwi likhte hain: "*Jab kabhi maine istiaanat ki, Ya Ghous hi kaha hai*". (Malfuzaat Aala Hazrat)

Unke aqide ki tardeed karte hue Hanafi Mufassir Shaikh Aalusi رحمه الله mazkoora aayat ki tafseer bayan karte hue farmate hain: "*Is aayat se ye baat waazeh ho jaati hai ke mushrikeen is qism ke kathin halaat mein Allah Ta'ala ke siwa kisi ko nahi pukarte the. Magar afsos hai un logo'n par ke mushkil waqt aane par ghaerullah ka sahara lete hain aur un hastiyo'n ko pukarte hain, jo na unki aawaaz sun sakte hain, na jawab de sakte hain, na nafa ke maalik hain, na nuqsan ke. Un mein*

¹ T: Wo jagah jaha'n paani gehra hone ke sabab chakkar khaata hai [Urdu], English mein ise whirlpool kehte hain [RSB]

² T: (سوء العتقادی) badd-aqeedgi [RSB]

se koi Khizr-o-Ilyas ke naam ki duhaai deta hai, koi Abu Hamees aur Abbas se istighaasa (karta) aur koi apne Imam ko fariyaad ke liye pukarta hai. Kisi ko Allah Ta'ala ke saamne haath phaelane ki taufeeq nahi hoti".

"Mujhe bataaiye ke in dono'n tareeqo'n mein se kaun hidayat ke qareeb hai? Aur kaun zalaalat aur gumraahi ke daldal mein phansa hua hai? Yaqinan mushrikeen-e-Makkah ka aqida in se behtar tha. In logo'n ne shariyat ki mukhaalifat aur shaetaan ki ittiba ko najaat ka zariya samajh rakha hai. Khuda sabko hidayat de". (Naqlan an al-Aweet al-Maiyyitaat Fee Adm Samaa' al-Amwaat: Muqaddama: P17)

Isi tarah Misr ke mufakkir-o-aalim-e-deen Syed Rasheed Rida Misri is aayat ki tafseer mein likhte hain: *"Is qism ki aayaat mein kis qadr wazaahat se bayan kar diya gaya hai ke mushrikeen dushwaar aur kathin haalaat mein sirf Allah Ta'ala ko pukaarte the. Magar is daur ke naam-nihaad musalamno'n ki aql ka maatam keejiye, ke wo shadaaid-o-mushkilaat¹ ke waqt apne Maabud-e-haqiqi ko chodkar apne maabudaan-e-badawi, Rifaaee, Dusuqi, Jilaani, Matbooli aur Abu Saree waghaera se itighaasa karne mein kisi qism ki haya mehsoos nahi karte".*

"Aur bahut saare jhubba-posh, jo dargaho'n ke mujaawar bane hue hain aur ghaerullah ke naam par cadhaae jaane waale cadhaawo'n aur nazr-o-niyaaz ki badaulat aesh-o-ishrat ki zindagi guzaar rahe hain, unhe'n saadah-luh afraad ko gumraah karte aur deen-faroshi karte hue zara se sharam bhi mehsoos nahi hoti".

"Kaha jaata hai ke kuch afraad samandar ke safar mein kashti par sawaar hue. Kuch door jaakar kashti bhanwar mein phans gai. Maut saamne nazar aane lagi to un mein se har shakhs apne-apne peer ko pukaarne laga: Aye Badawi, Aye Rifaaee, Aye Jeelani. Unke andar ek Allah ka banda Tauheed-parast bhi tha. Wo tang aakar kehne laga ke Allah in sab ko gharq farma, inke andar koi bhi tujhe pehchaanne waala nahi!" (Tafeer al Manaar: V11 P338-339)

¹ T: Shadeed ki jamaa, takleefe'n, musibate'n, sakhtiyaa'n, gham, ranj [RKT]

Allah Ta'ala se dua hai ke wo hame'n seedhi raah par gamzan farmae aur shirk-o-but-parasti se mehfooz rakhe. Ameen.

Aqida Ilm-e-Ghaib

Ahle Sunnat ka aqida ye hai ke tamaam ashiya ka ilm faqat zaat-e-ilaahi ke liye khaas hai, aalim-ul-ghaib sirf Allah Ta'ala ki zaat hai. Ambiya Ikram ﷺ ko bhi kisi shae ka ilm us waqt tak haasil nahi hota, jab tak ke un par wahee naazil na hojaae. Ambiya ﷺ ke mutaalliq ilm-e-ghaib ka aqida rakhna eteraaf-e-azmat nahi, balke intihaai gumraahi aur zalaalat hai. Seerat-e-Rasool ﷺ ke waaqiaat-o-haqaiq ke aur raushan dalaal ke khilaaf hai aur na sirf ye ke us mein kitab-o-sunnat ki mukhaalifat hai, balke ye aqida fiqa-e-hanafi ke bhi mukhaalif hai.

Barelwi hazraat ka ye aqeed hai ke Ambiya-o-Auliya ko har us waaqia ka ilm hai, jo ho chuka hai ya hone waala hai. Unki nazar se koi cheez makhfi nahi, saara aalam unki nazar ke saamne hai. Wo dilo'n ke haalaat ko jaanne waale, har raaz se baa-khabar aur tamaam makhluqaat se waaqif hain. Unhe'n qiyamat ka ilm, aane waale din ke haalaat ki ittila hoti hai. Rahm-e-maadar¹ mein jo kuch hai, usse aashna hote hain. Har haazir-o-ghaayab par unki nazar hoti hai.

Gharaze-ki² duniya mein jo kuch ho chuka hai, jo kuch ho raha hai aur jo kuch hone waala hai auliya se koi cheez bhi poshida nahi hai.

Ab suniye Qurani ayaat aur Allah Ta'ala ke irshadaat, jin se waazeh taur par ye saabit hota hai ke ilm-e-ghaib Allah Ta'ala ki khaas sifat hai. Makhlooq ka koi fard bhi Allah Ta'ala ki us sifat mein shareek-o-saajhi nahi hai!

Chunache irshad-e-Baari Ta'ala hai:

Nahi Jaanta Koi Beech Aasmano'n
Ke Aur Zameen Ke Ghaib Magar
Allah.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ. (Surah-an-Naml: 65)

¹ T: Batn-e-maadar, womb of mother [RKT]

² T: (عَرَضِيَّة) Haasil matlab ye hai, in short, to sum up [RKT]

Tehqeeq Allah Ta'ala Jaanta Hai
Poshida Cheeze'n Aasmaano'n Ki
Aur Zameen Ki, Tehqeeq Wo Jaanne
Waala Hai Seene Waali Baat Ko.

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٨﴾ (Surah Faatir: 38)

Bila-shubha Allah Aasmaano Aur
Zameen Ki Chupi Baate'n Jaanta Hai,
Aur Allah Khoob Dekh Raha Hai Jo
Tum Amal Karte Ho.

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ
بِصَدُورِهِمْ أَتَعْمَلُونَ ﴿١٨﴾
(Surah-al-Hujuraat: 18)

Aur Allah Hi Ke Liye Hai Aasmaano
Aur Zameen Ka Ghaib, Aur Sab
Kaam Usi Ki Taraf Lautae Jaate Hain.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ
الْأَمْرُ كُلُّهُ.
(Surah Hud: 123)

Yaqinan Ghaib To Allah Hi Ke Liye
Hai, Phir Tum Intizaar Karo, Beshak
Main (bhi) Tumhare Saath Intizaar
Karne Waalo'n Mein Se Hoo'n.

إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ
الْمُنْتَظِرِينَ.
(Surah Yunus: 20)

Allah Ta'ala ka irshad hai:

Aur Usi Ke Paas Ghaib Ki Kunjiyaa'n
Hain, Unhee'n Uske Siwa Koi Nahi
Jaanta Aur Wo Jaanta Hai Jo Kuch
Khushki Aur Taree Mein Hai, Aur Koi
Patta Aesa Nahi Girta Jise Wo Jaanta
Na Ho, Aur Zameen Ke Andhero'n
Mein Koi Daana (aisa) Nahi (poot-ta
jise wo jaanta na ho) Aur Koi Tar-
cheez Aur Koi Khushk-cheez Aisi
Nahi Jo Waazeh Kitaab Mein (likhi
hui) Na Ho.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ
وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ
وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾
(Surah-al-Anaam: 59)

Aur Farmaya:

Beshak Qiyaamat Ka Ilm Allah Hi Ke
Paas Hai, Aur Wohi Baarish Naazil

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ

Karta Hai Aur Wohi Jaanta Hai Jo
(maao'n ke) Peto'n Mein Hai Aur Koi
Shakhs Nahi Jaanta Ke Wo Kal Kya
Kaam Karega, Aur Koi Shakhs Nahi
Jaanta Ke Wo Kis Zameen Mein
Marega, Beshak Allah Khoob Jaanne
Waala, Khoob Baa-khabar Hai.

وَيَعْلَمُ مَا فِي الْآرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا
تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾
(Surah Luqman: 34)

Magar barelwi hazraat Kitab-o-Sunnat ke bar-aks ye aqida rakhte hain
ke Ambiya ﷺ roz-e-awwal se roz-e-aakhir tak ke tamaam *maa-kaana-
wa-maa-yakoon* 'ما يكون و ما كان' ko jaante, balke dekh rahe hain aur
mushaahada farma rahe hain. (Ad Daulatul Makkiyah Bil Maadah Al Ghaibiyya: P58
[Lahore Edition])

Mazeed irshad hota hai: "*Ambiya paedaish ke waqt hi aarif-billah¹
hote hain aur ilm-e-ghaib rakhte hain*". (Mawaaiz-e-Naeemiya az Ahmad Yaar:
P192)

Nabi-e-Aakhir uz Zamaa ﷺ ke mutaalliq Imam-e-Barelwiyat Janab
Ahmad Raza raqmtaraz hai: "*Nabi ﷺ ko tamaam juzi-o-kulli ilm² haasil
ho gae aur sabka ahaata farmaliya*". (Ad Daulatul Makkiyah Bil Maadah Al
Ghaibiyya: P230)

Ek doosri jagah naql karte hain: "*Lauh-o-qalam ka ilm, jis mein tamaam
maa-kaana-wa-maa-yakoon* 'ما يكون و ما كان' hai, *Huzoor ﷺ ke uloom se
ek tukda hai*". (Khaalis al-Etiqaad az Barelwi: P38)

Mazeed likhte hain: "*Huzoor ﷺ ke ilm-e-anwaa mein kulliyaat,
juziyaat, haqaaq-o-daqaaiq³, awaarif⁴ aur maarif ke zaat-o-sifaat-e-
Ilaahi ke mutaalliq hain aur lauh-o-qalam ka ilm to huzoor ke maktoob-
e-ilm se ek satr⁵ aur uske samandaro'n se ek naher hai. Phir baae'n-
hama⁶ wo Huzoor hi ki barkat se to hai. Huzoor ka ilm-o-hilm⁷ tamaam*

¹ T: (عارف بالله) Khuda ka irfaan rakhne waala, Allah ko jaanne waala [RKT]

² T: juzi T: (جُزئِي) Tafseeli, chote-chote [RKT]; Kulli T: (كُلِّي) Kul, poora, entire [RSB]

³ T: (دَقَائِق) Asraar-o-rumooz, baareekiya'n, nukte [RKT]

⁴ T: (عَوَارِف) Pohonchane waala, sabar karne waala, ehsaan karne waala [RKT]

⁵ T: (سَطْر) Ek (1) seedh mein likhi hui tehreer, written line, row on a page [RKT]

⁶ T: (تَابِينَ بَئِمَه) In sab baato'n ke bawajood [RKT]

⁷ T: (جِلْم) Burdbaari, bardaasht, tahammul [RKT]

jaha'n ko muheet¹ hai". (Khaalis al-Etiqaad az Barelwi: P38)

"Nabi ﷺ ko zaat-e-ilaahi ki shaano'n aur sifaat-e-haq ke ahkaam aur afaal aur aasaar gharz jamee ashiya ka ilm aur Huzoor ne jame uloom awwal-o-aakhir, zaahir-o-baatin ka ahata farmaya". (Ad Daulatul Makkiyah Bil Maadah Al Ghaibiyya: P210)

Ghuyoob-e-khamsa Ka Ilm

Janab Barelwi ke ek motaqid irshad farmate hain: *"Nabi-e-paak ﷺ se aalam ki koi shae parda mein nahi. Ye ruh-e-paak arsh aur uski bulandi-o-pasti, duniya-o-aakhirat, Jannat-o-dozakh sab par mutalla² hai. Kyounke ye sab usi zaat-e-jaame-kamalaat ke liye paeda ki gai hain"*. (Al Kalimah al-Ulya li Aa'la Ilm al-Mustafa: P14)

Mazeed likhte hain: *"Janab Risaalat Ma-aab ﷺ ka ilm tamaam maalumaat-e-ghaiba-o-laduniya³ par muheet hai"*. (Al Kalimah al-Ulya li Aa'la Ilm al-Mustafa P56)

Ek aur barelwi irshad karte hain: *"Huzoor ﷺ Allah Ta'ala ko bhi jaante aur tamaam maujudaat, makhluqaat unke jamee-ahwaal ko batamaam-o-kamaal jaate hain. Maazi, haal, mustaqbil mein koi shae kisi haal mein ho Huzoor ﷺ se makhfi nahi."* (Taskeen al Khawaatir: P 65)

Ek aur Barelwi mufakkir is par bhi sabqat le jaate hue youn goya hai: *"Huzoor ﷺ ko Allah Ta'ala ne aisa ilm-e-ghaib bakhsha ke aap patthar ke dil ka haal bhi jaante the to un sarkaar ko apne usshaq⁴ insano'n ke dilo'n ka pata kyon na hoga?"* (Mawaaiz-e-Naeemiya: P192)

Mazeed irshad hota hai: *"Jis jaanwar par Sarkar qadam rakhe'n, uski aankho'n se hijaab utha diye jaate hain. Jis dil ke sar par Huzoor ka haath ho, us par sab ghaayab-o-haazir kyon na zaahir ho jaae?"* (Mawaaiz-e-Naeemiya: P364-365)

Khud Imam Barelwiyat, Saahaba Ikram ﷺ ki zaat par jhoot baandhte

¹ T: Ahaata kiye hue, ghere hue [RKT]

² T: Waaqif, khabardaar, aagaah [Urdn]

³ T: (عِلْمٌ لَدُنِّي) Wo ilm jo mahez faiz-e-Ilaahi se haasil hua ho aur us mein apni mehnat ya kisi ustaad ki taaleem ka dakhal na ho [RKT]

⁴ T: (عُشَاق) Chaahne waale, ishq karne waale [RKT]

hue farmate hain: *“Saahaba Ikram ﷺ yaqeen ke saath hukm lagaate the ke Rasool Allah ﷺ ko ghaib ka ilm hai”*. (Khaalis al-Etiqaad: P28)

Qurani Aayaat Se Is Aqide Ka Radd

Quran-e-Kareem ki sareeh mukhaalifat karte hue Barelwiyat ka ye aqida hai ke Huzoor ﷺ ko un 5 makhfi umoor ka bhi ilm tha, jo Quran ayaat ke mutaabiq Allah Ta’ala ke saath khaas hain.

Chunache irshad-e-Baari Ta’ala Hai:

Beshak Qiyaamat Ka Ilm Allah Hi Ke Paas Hai, Aur Wohi Baarish Naazil Karta Hai Aur Wohi Jaanta Hai Jo (maao’n ke) Peto’n Mein Hai Aur Koi Shakhs Nahi Jaanta Ke Wo Kal Kya Kaam Karega, Aur Koi Shakhs Nahi Jaanta Ke Wo Kis Zameen Mein Marega, Beshak Allah Khoob Jaanne Waala, Khoob Baa-khabar Hai.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَبُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾
 (Surah Luqman: 34)

Allah Jaanta Hai Har Maadah Jo Kuch Pet Mein Uthaae Phirti Hai Aur Jo Kuch Rahm Kam Karte Hain Aur Jo Kuch Ziyaada Karte Hain, Aur Uske Yahaa’n Har Cheez Ki Ek Miqdaar (muqarrar) Hai. Wo Ghaib Aur Zaahir Ka Jaanne Waala, Bahut Bada, Nihaayat Buland Hai.

اللَّهُ يَعْلَمُ مَا تَخْبِي كُلُّ أَنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِإِقْدَارٍ ﴿٨﴾ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾
 (Surah-ar-Raad: 8-9)

Beshak Qiyaamat Aane Waali Hai, Main Uska Waqt Makhfi Rakhna Chaahta Hoo’n, Taake Har Nafs Ko Uska Badla Diya Jae Jo Wo Koshish Karta Hai.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِشُجْرَىٰ كُلِّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾
 (Surah Taa Haa: 15)

Allah Ta’ala Nabi ﷺ ko mukhaatib karte hue irshad farmate hain:

(Aye Nabi!) Wo Log Aap Se Qiyaamat Ke Baare Mein Sawaal Karte Hain Ke Uske Waaq Hone Ka Waqt Kaunsa Hai? Keh Deejiye: Uska Ilm To Mere Rabb Hi Ke Paas Hai. Wohi Use Uske Waqt Hi Par Zaahir Karega. Wo Aasmaano Aur Zameen Mein Bhaari (haadisa) Hogi. Wo (qiyaamat) Tumhare Paas Bas Achaanak Hi Aegi. Wo Log Aap Se Sawaal Karte Hain Jaese Aap Us (ke waqt) Se Ba-khoobi Waaqif Hain. Keh Deejiye: Uska Ilm To Sirf Allah Ke Paas Hai, Lekin Aksar Log Nahi Jaante.

Irshad-e-Baari Ta'ala Hai:

Log Aap Se Qiyaamat Ke Baare Mein Poochte Hain, Keh Deejiye: Uska Ilm To Bas Allah Hi Ke Paas Hai.

Allah Ta'ala irshad farmate hain:

Wohi Allah Hai Jis Ne Tumhe'n Mitti Se Paeda Kiya, Phir Usne (tumhare liye) Ek Waqt Muqarrar Kiya Aur Uske Yahaa'n (qiyaamat ka) Ek Muqarrar Waqt Bhi Hai, Phir Bhi Tum Shak Karte Ho.

Aur Usi Ke Paas Qiyaamat Ka Ilm Hai Aur Tum Usi Ki Taraf Lautae Jaaoge.

Aur Usi Ke Paas Ghaib Ki Kunjiyaa'n Hain, Unhee'n Uske Siwa Koi Nahi

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ
إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَفَيْتِهَا إِلَّا هُوَ
ثَقُلْتُ فِي السَّمَوتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا
بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا
عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿١٨٧﴾

(Surah-al-Aaraaf: 187)

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ اللَّهِ

(Surah-al-Ahzaab: 63)

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا
وَأَجَلَ مُّسَيِّ عِنْدَهُ ثُمَّ أَنْتُمْ تَنْتَزِعُونَ ﴿٢﴾

(Surah-al-Anaam: 2)

وَعِنْدَهُ عِلْمُ السَّاعَةِ وَالْيَهَّ تَزْجَعُونَ

(Surah-az-Zukhruf: 85)

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

(Surah-al-Anaam: 59)

Jaanta.

Aur Rasool Allah ﷺ ne apne farman mein waazeh kar diya hai ke ye ghaibi umoor sirf Allah Ta'ala ki zaat ke saath khaas hain. Chunache mashoor Hadees-e-Jibraeel عليه السلام is baat par dalaalat karti hai ke jab Jibraeel عليه السلام ne Aap ﷺ se qiyamat ke mutaalliq dariyaft farmaya to Aap ﷺ ne jawab diya: “Mujhe uske wuqoo ka ilm nahi, albatta uski nishania’n aapko batlaa deta hu’n. Phir Aap ﷺ ne ye aayat tilawat farmai:

Beshak Qiyaamat Ka Ilm Allah Hi Ke
Paas Hai. (Bukhari)

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ
(Surah Luqman: 34)

Isi tarah Rasool Allah ﷺ se marwi hai ke aapne farmaya: “Ghaib ki kunjiya’n 5 hain, unhe’n Allah Ta’ala ke siwa koi nahi jaanta:”

“① *Rahm-e-maadar mein jo kuch hai.* ② *Aane waale kal ke waaqiaat.* ③ *Barish hogi ya nahi.* ④ *Maut kaha’n aaegi?* ⑤ *Qiyamat kab qaaem hogi?*” (Bukhari, Muslim, Musnad Ahmad)

Mazeed baraa’n¹ Hazrat Jaabir رضي الله عنه, Huzoor ﷺ se riwayat karte hain ke aapne aapni wafaat se ek maah qabl irshad farmaya: “*Tum mujhse qiyamat ke mutaalliq sawal karte ho, halaanke uska ilm to siwaae Allah Ta’ala ki zaat ke kisi ko nahi*”. (Muslim)

Hazrat Bareeda رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: “*Paanch cheezo’n ka ilm Allah Ta’ala ke siwa kisi ke paas nahi: Waqt-e-qiyamat, Nuzool-e-baarish, Maa fil Arhaam, Waaqiaat-e-mustaqbil aur Muqaam-e-maut*”. (Musnad Ahmad, Tafseer Ibne Kaseer, Fathul Baari)

Aayaat-e-qurania aur is mafhoom ki bahut sari ahadees kutub-e-hadees mein maujood hain, magar barelwi hazraat taalimaat-e-nabawiyya ﷺ ko pas-e-pusht daalte hue bilkul uske bar-aks aqida rakhte hain.

Chunache Ahmad Raza Barelwi Saahab likhe hain: “*Nabi ﷺ duniya se tashreef na legae, magar baad iske ke Allah Ta’ala ne Huzoor ﷺ ko un*

¹ T: (مَرْيَد بَرَان) Iske siwa [RKT]

5 ghaibo'n ka ilm de diya". (Khaalis al-Etiqaad: P53)

Mazeed irshad hota hai: *"Huzoor ﷺ ko 5 ghaibo'n ka ilm tha, magar Aap ﷺ ko un sabko makhfi rakhne ka hukm diya gaya tha". (Khaalis al-Etiqaad: 56; Ad Daulatul Makkiya: P144)*

Ek doosre Barelwi ka irshad suniye. Likhthe hain: *"Huzoor ﷺ ko tamaam guzishta aur aainda waaqiaat, jo lauh-e-mahfooz mein hain, unka balke unse bhi ziyada ka ilm ho gaya. Aap ﷺ ko qiyamat ka bhi ilm mila ke kab hogi". (Jaa al Haq: P43)*

Ek aur jagah likhte hain: *"Huzoor ﷺ makhlooq ke pehle ke haalaat jaante hain, Allah Ta'ala ke makhlooqat ko paeda karne ke phel ke waaqiaat aur unke peeche ke haalaat bhi jaante hain. Qiyamat ke ahwaal, makhlooq ki ghabrahat aur Rab-e-Ta'ala ka ghazab waghiera".*

"Huzoor ﷺ logo'n ke halaat ka mushaahada farmane waale hain aur unke haalaat jaante hain. Unke haalaat unke muaamalaat aur unke qisse waghaera aur unke peeche ke haalaat bhi jaante hain. Aakhirat ke ahwaal, jannati aur dozakhi logo'n ke haalaat! Aur wo log Huzoor ﷺ ki maalumaat mein se kuch bhi nahi jaante, magar usi qadr jitna ke huzoor chaahe'n. Auliya Allah ka ilm, ilm-e-Ambiya ﷺ ke saamne aisa hai, jaise ek khatra 7 samandaro'n ke saamne aur Ambiya ﷺ ka ilm, Huzoor ﷺ ke ilm ke saamne usi darja ka hai". (Jaa al Haq: P50-51)

Aur suniye: *"Huzoor ﷺ ki zindagi aur wafaat mein koi farq nahi. Apni ummat ko dekhte hain aur unke haalaat-o-niyyat aur irade aur dil ki baato'n ko jaante hain". (Khaalis al-Etiqaad: P39; Jaa al Haq: P151)*

Ek aur Saahab farmate hain: *"Huzoor ﷺ Madina Munawwara mein reh kar zarre-zarre ka mushahada farma rahe hain. (Mawaaz-e-Naeemiya: P326)*

Barelwiyat ka ek paerukaar Huzoor ﷺ ki zaat ki taraf jhoot mansoob karte hue kehta hai ke Aap ﷺ ne farmaya: *"Mera ilm meri wafaat ke baad usi tarah hai, jis tarah meri zindagi mein tha". (Rasool-ul-Kalam: P1)*

Usi par bas nahi, Janab Ahmad Raza Khan Saahab Barelwi ghuyoob-e-

khamisa¹ ke mutaalliq irshad farmate hain: “Huzoor ﷺ ko na sirf ye ke khud in baato’n ka ilm hai, balke Aap ﷺ jise chaahe’n ataa kar de’n”. (Khaalis al-Etiqaad: P14)

Ek aur Barelwi irshad karte hain: “Qurani aayat: “وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ” se murad hai ke Nabi ﷺ har cheez ko jaante hain”. (Taskeen al Khawaatir: P52-53)

Quran-e-Kareem ki tehreef karte hue in muddaiyaan-e-ilm-o-fazl ko zara saa bhi khauf-e-khuda mehsoos nahi hoga.. Aah

Khud Badalte Nahi Quran Ko Badal Dete Hain

Unke nazdeek ghuyoob-e-khamisa ka ilm faqat Nabi ﷺ tak mehdood nahi hai, balke Aap ﷺ ki ummat mein se bahut se doosre afraad bhi us sifat-e-Ilaahiya mein Aap ﷺ ke shareek hain.

Chunache, Imam-e-Brailwiat Janab Ahmad Raza Saahab Barelwi naql karte hain: “Qiyamat kab aaegi? Meena kab kitna barsega? Maadah ke pet mein kya hai? Kal kya hoga? Falaa’n kaha’n marega? Ye paancho’n ghaib jo aayat-e-karima mein mazkoor hain. Unse koi cheez Huzoor Rasool ﷺ par makhfi nahi! Aur kyouunkar ye cheeze’n Huzoor se poshida ho sakti hain. Halaanke Huzoor ki ummat se saato’n qutub unko jaante hain aur unka martaba ghaus ke neeche hai. Ghous ka kya kehna! Phir unka kya poochna jo aglo’n, pichlo’n saare jaha’n ke sardar aur har cheez ke sabab hain aur har shae unhee’n se hai”. (Khaalis al-Etiqaad: P53-54)

Mazeed suniye aur andaza lagaiye, shaetaan ne sareeh Qurani aayaat ke muqaable mein unhe’n basaar-at-o-baseerat² se kis tarah mehroom kar rakha hai?

Ye log ittiba-e-shaetaan ko deen ka naam de kar khud bhi gumraahi ke daldal mein phanse hue hain aur saada-luh³ awaam ki gumraahi ka sabab bhi bane hue hain.

¹ T: (غُيُوبِ خَمْسَه) Qiyamat, baarish ka nuzool, maa ke pet mein kya hai, kaun kab marega, kal kya hoga waghera [RSB]

² T: (تَبَيَّرَات) Dekhne ki quwwat, aql, fahm, (بَصِيرَات) Aql, fahm, shuoor, samajh [RKT]

³ T: (سَادَه لُوح) Naadaan, bhole-bhaale [RKT]

Irshad hota hai: *“Un paancho’n ghaibo’n ka muaamala Huzaor ﷻ par kyouin chupa hai? Halaanke Huzaor ﷻ ki ummat-e-marhooma mein koi saahib-e-tasarruf, tasarruf nahi kar sakta. Jab tak ke in 5 ko na jaane. To aye munkiro’n! In kalaamo’n ko suno aur Auliya Allah ki takzeeb na karo”*. (Khaalis al-Etiqaad: P54; Ad Daulatul Makkiya: P48)

Mulaahaza farmaiye:

Huzaor ﷻ aalim-ul-ghaib hain aur iski daleel na Qurani Ayaat, na Hadees-e-Nabawi ﷺ. Balke daleel aur hujjat-o-burhan ye hai ke Auliya Ikram ko ghaib ka ilm hai. Aur choonke Auliya Ghaibdaan hain, is liye Nabi ﷺ bhi aalim-ul-ghabi hain. Ye hain wo mantiqi dalaal jin par unke aqaaid ki imaat istaadah¹ hai.

Sach hai:

Aur Beshak Gharo’n Mein Sabse
Ziyada Kamzor Makdi Ka Ghar Hai.

وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعُنُكُوتِ.

(Surah-al-Anakboot: 41)

Ek aur daleel suniye: *“Hamne aisi jamato’n ko dekha ke jinho’n ne ye jaan liya ke kaha’n mareenge? Aur haalat-e-hamal mein aur usse pehle ye maaloom kar liya ke aurat ke pet mein kya hai. Ladka ya ladki? Kahiye, ab bhi aayaat ke maani maaloom hue ya kuch taraddud baaqi hai?”* (Khaalis al-Etiqaad: P53; Al Kalimah al-Ulya li Aa’la Ilm al-Mustafa P35)

Yaane agarche ayat-e-karima mein badi wazaahat se mazkoor hai ke in ghaibi umoor ko Allah Ta’ala ki zaat ke siwa koi nahi jaanta, magar choonke barelwi hazraat mein aise ashaab-e-maarifat aur ahlullah maujood hain.

Jinhe’n in baato’n ka pehle se ilm ho jaata hai. Lihaaza bila-taraddud² ye maanna padega ke ilm-e-ghaib ghaerullah ko bhi haasil hai, is aqide ke liye agar Qurani mafhoom mein tabdeeli bhi karna pade, to Barelwi Mazhab mein jaaiz hai.

Khauf Khuda-e-paak dilo’n se nikal
gaya

خوف خدائے پاک دلوں سے نکل گیا

¹ T: (ایستاده) Barqaraar, qaaim, saabit, mustahkam [RKT]

² T: (بلا تردد) Baghaer kisi shak ya hichkichaahat ke [RSB]

Ankho'n se sharam Sarwar-e-kaun-o-makaa'n ﷺ gai

آنکھوں سے شرم، سرور (ص) کون و مکان گئی

Jab tujh mein hayaa na ho, to phir jo jee chaah kar.¹

اِذْ لَمْ تَسْتَحِ فَاصْنَعِ مَا شِئْتَ.

In waazeh dalaal ke baad agar ab bhi aapko taraddud hai, to ek aur daleel sun lejiye, Barelwiyaat ke ek Imam naql karte hain: “*Maine Auliya se ye bahut suna hai ke kal ko meena barsega ya raat ko? Pas barasta hai! Yaane us roz ke jis roz ki unho'n ne khabar di. Maine baaz Auliya se ye bhi suna ke unho'n ne 'ما في الرحم' (maa fee ar-Rahm) ki khabar di ke pet mein ladka hai ya ladki? Aur maine apni aankho'n se dekh liya ke unho'n ne jaisi khabar di, waisa hi wuqoo mein aaya*”. (Al Kalimah al-Ulya li Aa'la Ilm al-Mustafa P94-95)

Agar ab bhi koi shak baaqi ho to ek hikayat sun lejiye, taake Qurani aayat aur Nabi ﷺ ki taalimaat ke mutaala-a ke baad aapke aqaaid mein jo *fasaad* paeda ho gaya hai, uski islaah hojaae. Janab Ahmad Raza Barelwi likhte hain: “*Ek din Shaikh Makaarim raziallahu ta'ala anho ne kaha: Anqareeb yaha'n 3 ashkhaas aaenge aur wo yahee'n pe mareenge. Falaa'n is tarah aur falaa'n is tarah. Thodi der guzri thi ke teeno'n ashkhaas aagae aur phir unki maut bhi wahee'n waaqe hui aur jis tarah unho'n ne bayan kiya tha, usis tarah hui (mulakhhkhasan²)*”. (Ad Daulatul Makkiya: P162)

Ye hain unke baatil-shikan dalaal, jinhe'n tasleem na karna Auliya Ikram ki gustaakhi hai. Waazeh darogh-goi³ se kaam lete hue Janab Ahmad Raza Barelwi Shaikh Jeelani رحمہ اللہ ki taraf jhoot mansoob karte hue likhte hain ke aap aksar farmaya karte the: “*Aaftaab tuloo nahi hota, yaha'n tak ke mujh par salam kare. Naya saal jab aata hai, mujh par salam karta aur mujhe kahbar deta hai jo kuch us mein hone waala hai. Naya hafta jab aata hai, mujh par salam karta hai aur mujhe khabar deta hai jo kuch bhi us mein hone waala hai*”.

¹ T: Urdu pdf mein ye arbi ibaaarat baghaer tarjuma aur reference ke maujood hai. Ye Sahih Bukhari ki H3483 ka ek tukda hai [RSB]

² T: (مُلَخَّصًا) Mukhtasar taur par, bataur-e-khulaasa, mukhtasar, summarized edition [RSB]

³ T: (دَرَوَغ گوئی) Jhoot bolna, jhoot [RKT]

“Naya din jo aata hai mujh par salam karta hai aur mujhe khabar deta hai jo kuch us mein hone waala hai. Mujhe apne Rabb ki izzat ki qasam ke tamaam saeed-o-shaqi¹ mujh par pesh kiye jaate hain. Meri aankh lauh-e-mahfuz par lagi hai, Yaane lauh-e-mahfooz mere pesh-e-nazar hai. Main Allah Azzwo Wajal ke ilm-o-mushahada se dariyaaon mein ghota zan hu’n”.

“Main to sab par hujjat-e-Ilaahi hu’n, bas Rasool Allah ﷺ ka naaib² aur main Huzoor ﷺ ka waaris hu’n”. (Al Amn wal Ulaa: P109; Al Kalimah al-Ulya li Aa’la Ilm al-Mustafa P67; Khaalis al-Etiqaad: P49)

Kizb-o-iftira ki ek aur misaal mulaahaza ho: *“Huzoor pur noor Syedna Ghous-ul-Azam raziallahu ta’ala anho farmate hain, agar meri zabaan par shariyat ki nok na hoti to main tumhe’n khabar deta jo kuch tum khaate aur jo kuch tum apne gharo’n mein andokhta³ karke rakhte ho. Tum mere saamne sheeshe ki maanind ho. Main tumhara zaahir-o-baatin sabh dekh raha hoo’n”.* (Khaalis al-Etiqaad: P49)

Barelwiyat ka ek paerukaar kehta hai:

Dilo’n ke iraade tumhari nazar mein ayaa’n
Tum par sab besh-o-kam⁴ ghous-e-aazam.
(Baagh-e-Firdaus: P40)

دلوں کے ارادے تمہاری نظر میں عیاں
تم پر سب بیش و کم غوث اعظم

Ilm-e-ghaib chand makhsoos Auliya tak hi mehdood nahi, balke saare peer-o-mashaaikh us mein shamil hain. Chunache irshad hota hai: *“Admi kaamil nahi hota, jab tak usko apne mureed ki harkate’n uske aabaa ki peeth mein na maaloom ho’n. Yaane jab tak ye na maaloom kare ke ‘يوم السبت’ (yaum-e-alast⁵) se kis-kis peeth mein tehra aur usne kis waqt harkat ki? Yaha’n tak ke uske jannat ya dozakh qaraar pakadne tak ke halaat jaane”.* (Al Kalimah al-Ulya li Aa’la Ilm al-Mustafa P69; Taskeen al Khawaatir: P146; Jaa al Haq: 87)

Janab Ahmad Raza Barelwi ka farman suniye: *“Kaamil ka dil tamaam*

¹ T: (سعيد و شقى) Khush-qismat aur bad-qismat [RSB]

² T: (نائب) Qaayam-muqaam, madadgaar, numaainda, agent [RKT]

³ T: (اُندوختہ) Sarmaaya, poonji [RKT]

⁴ T: Kam aur ziyaada [RSB]

⁵ T: (يوم السبت) Wo din jab Allah Ta’ala ne logo’n se poocha ke kya main tumhara Rabb nahi hoo’n [RSB]

aalam-e-alawi-o-sifli 'علوی و سفلی' ka barwajah (بروجہ) tafseel aaina hai". (Khaalis al-Etiqaad: P51)

Yaane mard-e-kaamil duniya-o-aakhirat ke tamam waaqiaat-o-shawahid ki tafseel se waaqif hota hai. Zameen-o-asmaan mein roonuma hone waala koi waaqia uski nazaro'n se ojhal nahi hota, use har zaahir-o-khafi¹ ka ilm hota hai.

Kis qadr afsos ki baat hai ke is qism ki khurafat-o-turrahaat² ki nashr-o-isha-at karke musalmano ko gumraah karne waale apne aap par Islam ka lable chaspaa'n karne mein zara se bhi khufta³ mehsoos nahi karte.

Mazeed irshad hota hai: "*Mard wo nahi jise arsh aur jo kuch uske ahaata mein hai aasmaan-o-jannat-o-naar ye cheeze'n mehdood-o-muqaiyyad kar le'n. Mard wo hai jiski nigaah mein tamaam aalam ke paar guzar jaae Yaane mukammal ilm-e-ghaib ke husool ke baghaer-koi shakhs waliullah nahi ho sakta*". (Khaalis al-Etiqaad: P51)

Aur suniye: "*Saat (7) aasmaan aur saat (7) zameene'n momin-e-kaamil ki wusat-e-nigah⁴ mein aise hain, jise ek laq-o-daqa⁵ maedaan mein ek challa⁶ pada ho*". (Khaalis al-Etiqaad: P57)

Ek aur barelwi youn sukhana-taraz hain: "*Kaamil banda cheezo'n ki haqiqato'n par mutalla ho jaata hai aur uspar ghaib aur ghaib-al-ghaib khul jaate hain*". (Jaa al Haq: P85)

Ghaib-ul-Ghaib se kya muraad hai? Ye maahireen-e-barelwiyaat hi batla sakte hain.

Mazeed baraa'n bahut si hikayaat-o-asateer bhi unki kutub mein milti hain, jin se istidlaal karte hain ke auliya se koi cheez poshida nahi hai. Unhe'n har sagheer-o-kabeer ka ilm hai. Ham baaz hikayaat ek

¹ T: (خفی) Poshida, chupa hua [RKT]

² T: (تورات) Bekaar, fuzool aur behooda baate'n, be-maane bakwaas [RKT]

³ T: (خفتہ) Chup hui, poshida [RKT]

⁴ T: (وسعت نگاہ) Firaasat, baseerat, nazar ki gehraai [RKT]

⁵ T: (لَق و دَق) Banjar, chatiyal maedaan, bohut phaela hua, wasee-o-areez [RKT]

⁶ T: (چھلا) Kada, haath ya paer ki ungliyo'n mein pehenne ka dhaat se bana hua gol halqa, be-nag ki angothi [RKT]

mustaqil baab mein bayan karenge. Aise waaqiaat se bhi unki kutub bhari padi hain, jinse ye saabit hota hai ke Auliya ke haiwanaat aur unke maweshiyo'n ko bhi ghaib ka ilm hai.

Allah Ta'ala hame'n in tamaam khurafaat aur shirkiya aqaaid se mehfooz rakhe. Ameen. Jaha'n tak Kitab-o-Sunnat ki nusoos ka taalluq hai un mein sarahatan is aqide ki tardeed ki gah hai.

Chunache, irshad-e-Baari Ta'ala hai:

Aur Allah Hi Ke Paas Aasmaano Aur Zameen Ka Ghaib Hai, Aur Qiyaamat Ka Muaamala To Bas Aankh Jhapakne Ki Tarah Hai, Balke Usse Bhi Qareeb-tar, Beshak Allah Har Cheez Par Khoob Qaadir Hai.

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَمَا اَمْرُ
السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ۚ اِنَّ اللّٰهَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٧٧﴾
(Surah-an-Nahl: 77)

Aasmaano Aur Zameen Ka Ghaib Usi Ke Liye Hai. Wo Kya Hi Khoob Hai Dekhne Waala Aur Kya Hi Khoob Sunne Waala.

لَهُ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۚ اَبْصِرْ بِهِ وَاَسْمِعْ
(Surah-al-Kahf: 26)

Beshak Allah Ta'ala Aasmaano'n Aur Zameen Ke Ghaib Ka Aalim Hai, Wo To Seeno'n Ke Bhed Bhi Jaata Hai.

اِنَّ اللّٰهَ عَلِمُ غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ ۚ اِنَّهٗ
عَلِيْمٌ بِذٰتِ الصُّدُوْرِ ﴿٣٨﴾ (Surah Faatir: 38)

Jo Kuch Unke Aage Aur Unke Peeche Hai Use Allah Hi Jaanta hai Aur Wo (log) Apne Ilm Se Uska Ahaata Nahi Kar Sakte.

يَعْلَمُ مَا بَيْنَ اَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُوْنَ بِهِ عِلْمًا ﴿١١٠﴾ (Surah Taa Haa: 110)

Aur Allah Ta'ala ne apne Nabi ﷺ ko hukm farmaya ke logo'n ko bata de'n:

Keh Deejiye! Main Apni Jaan Ke Liye Nafa-o-nuqsaan Ka Ikhtiyaar Nahi Rakhta Magar Jo Allah Chaahe Aur Agar Main Ghaib Jaanta Hota To

قُلْ لَا اَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا اِلَّا مَا شَاءَ
اللّٰهُ ۚ وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ
الْخَيْرِ ۚ وَمَا مَسْنِيَ السُّوْءُ ۚ اِن اَنَا اِلَّا نَذِيْرٌ

Bahut Si Bhalaiyaa'n Haasil Kar Leta
 Aur Mujhe Koi Takleef Na
 Pohonchti, Main To Daraane Waala
 Aur Khush-khabri Sunaane Waala
 Hoo'n Un Logo'n Ko Jo Imaan Laate
 Hain.

وَبَشِّرِ الْقَوْمَ يُؤْمِنُونَ ﴿١٨٨﴾
 (Surah-al-Aaraaf: 188)

(Aye Nabi!) Keh Deejiye: Main Tum
 Se Nahi Kehta Ke Mere Paas Allah
 Ke Khazaane Hain Aur Na Main
 Ghaib Jaanta Hoo'n, Aur Na Main
 Tumse Ye Kehta Hoo'n Ke Main
 Farishta Hoo'n, Main To Usi Cheez
 Ki Paerawi Karta Hoo'n Jo Meri
 Taraf Wahee Ki Jaati Hai. Keh
 Deejiye: Kya Naabina Aur Beena
 Baraabar Ho Sakte Hain? Phir Kay
 Tum Ghaur Nahi Karte?

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا
 أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِن
 أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ
 وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾
 (Surah-al-Anaam: 50)

Allah Ta'ala ne apne Nabi ko mutanabbe¹ aur makhlooq ko khabardar
 karte hue farmate hain ke Nabi ﷺ ghaib nahi jaate:

Aye Nabi! Aap Haraam Kyouin
 Thehraate Hain Jo Allah Ne Aap Ke
 Liye Halaal Kiya Hai? Aap Apni
 Biwiyo'n Ki Razamandi Chaahte
 Hain, Aur Allah Khoob Bakhshne
 Waala, Bahut Rahem Karne Waala
 Hai.

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ تَبْتَغِي
 مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾
 (Surah-at-Tahreem: 1)

Allah Ta'ala ne Nabi ﷺ Ke Ilm-e-ghaib ki apne is farman mein nafi ki
 hai:

Aur Baaz Ahle Madina Bhi Nifaaq
 Par Ade Hue Hain. (Aye Nabi!) Aap
 Unhe'n Nahi Jaante, Ham Unhe'n

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَىٰ النِّفَاقِ ۚ لَا
 نَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ

¹ T: (مُتَنَبِّه) Bataaya gaya, aagaah kiya gaya, tambeeh kiya gaya, khabardaar kiya gaya [RKT]

(Aye Nabi!) Allah Ne Aapko Maaf Kar Diya Aap Ne Un (munafiqeen) Ko Ijaazat Kyoun Deen-e-islam? (aap ijaazat na dete) Yaha'n Tak Ke Aap Par Zaahir Ho Jaate Sacche Log Aur Aap Jhooto'n Ko Jaan Lete.

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ
الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿١٠١﴾
(Surah-al-Tauba: 43)

Isi tarah Allah Ta'ala ne apne deegar Rasoolo'n se bhi ilm-e-ghaib ki nafi ki aur irshad farmaya:

Jis Din Allah Ta'ala Paeghambaro'n Ko Jamaa Karega, Phir Unse Poochega Ke Tumhe'n Kya Jawab Mila Tha? Wo Arz Karenge Ke Ham Ko Ilm Nahi. Chupi Hui Baato'n Ko Khoob Jaanne Waala Bas Tu Hi Hai.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ
قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٠٢﴾
(Surah-al-Maaida: 109)

Isi tarah Allah Ta'ala ne apne is qaul mein farishto'n se ilm-e-ghaib ki nafi ki hai:

Unho'n Ne Kaha: Tu Paak Hai, Hame'n Ilm Nahi Siwaae Uske Jo Toone Hame'n Sikha Diya, Beshak Toohi Khoob Jaanne Waala Bada Hikmat Waala Hai.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ
أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٣﴾
(Surah-al-Baqara: 32)

Isi tarah Ambiya-o-Rusul ﷺ ke waaqiaat-o-shawaahid bhi is baat ki baiyyin¹ daleel hain ke unhe'n ghaib ka ilm nahi tha aur khud Seerat-e-Nabawi ﷺ ke waaqiaat bhi is par dalaalat karte hain. Masalan 70 Qurra² ki shahadat ka waaqia aur haadsa Arnabeen³ waghaera. In

¹ T: (بَيِّن) Waazeh, saaf, clear [RSB]

² T: Ise (بِئْر مَعُونَه) baer-e-ma'oonah ka waaqia bhi kaha jaata hai ye 4 hijri mein pesh aaya. Mushrikeen ne 70 qurra (qaariyo'n ko) Rasool Allah ﷺ se jhoot keh kar apne saath le gae, aur dhoka se un sab ko Shaheed kar diya. [RSB]

³ T: (عَرَبِيَّيْن) Sahih Bukhari: H5686 ki hadees ka mafhoom hai ke kuch nae log musalman hue, Madina ki aab-o-hawaa ki wajah se wo bimaar hue. Rasool Allah ﷺ ne unhe'n oonto'n ke baade mein qiyaam, oonto'n ke peshaab aur doodh ke (bataur-e-ilaaj) istemaal ka hukm diya.

tamaam waaqiaat-o-juziyat par zara sa bhi ghaur kar lene se ye baat waazeh aur ayaa'n ho jaati hai ke ilm-e-ghaib faqat Allah Ta'ala ki zaat tak hi mehdood hai aur uski us sifat mein koi Nabi, Wali ka shareek aur saajhi nahi.

Lekin barelwi-qaum ko ye israar hai ke tamaam Ambiya-e-Ikram ﷺ aur Buzrugan-e-deen Allah Ta'ala ki us sifat mein uske shuraka hain aur jo ye aqida nahi rakhta, wo unka gustaakh hai. Hatta ke barelwi hazrat ne mukhtalif man-ghadat waaqiaat se ye saabit karne ki koshish ki hai ke Janab Ahmad Raza Saahab ko apni maut ke waqt ka pehle hi ilm tha. (Wisaaya Shareef: P7)

Ambiya ﷺ aur Auliya ki shaan mein ghulv se kaam lena aur unke liye wo sifaat-o-ikhtiyaraat saabit karna, jo faqat Rabb-e-Kaenaat ke saath hi makhsoos hain, unka ehteraam nahi, balke Quran-o-Hadees se sareeh baghawat hai. Isi bina par Rasool Allah ﷺ ne irshad farmaya: *"Allah Ta'ala ne ju mujhe rutba ataa farmaya hai, meri zaat ko usse na badhaao"*. (Musnad Ahmad; Bayhaqi)

"Meri zaat ke baare mein ghulv-o-mubaalgha se kaam na lo, jaisa ke Isaaiyo'n ne Hazrat Esa ﷺ ke saath kiya". (Majma'a al Fawaaed)

Aur jab Madina Munawwara mein kisi bacchi ne ek sher padha, jiska mafhoom ye tha ke hamare andar aisa Nabi ﷺ maujood hain jo aane waale kal ke waaqiaat ko jaanta hai, to ye sunkar Huzoor ﷺ ne use fauran toka aur us sher ko dohraane se mana farmaya aur irshad kiya ke

Hone waale waaqiaat ki khabar
Allah Ta'ala ki zaat ke siwa kisi ko
nahi.

لَا يَعْلَمُ مَفَىٰ غَدٍ إِلَّا اللَّهُ.
(Sunan Ibne Majah)

Ab aap hi faisla keejiye ke Allah Ta'ala ka Quran aur Nabi ﷺ ka farman bar haq hai ya ye rehnumaan-e-barelwiyat?

Kuch dino baad wo sehatmand ho gae aur unho'n ne charwaahe ko maar daala aur oont le kar faraar ho gae. Jab Nabi ﷺ ko ye khabar pohonchi to unho'n ne kuch Sahaba Ikram ﷺ ko unke peeche bheja, jab unhe'n pakda gaya to Nabi ﷺ (bataur-e-saza) unke haath-paon kaat diye aur unki aankho'n par garam lohe ke tudko'n se daagh lagaya [RSB]

Faisla karne se qabl Ummul Momineen Hazrat Ayesha رضي الله عنها ka sareeh, waazeh aur baiyyan irshad bhi sun leegiye... Aap ﷺ farmati hain: *“Jo ye kahe ke Rasool Allah ﷺ ghaib jaante hain, wo jhoota hai. Ghaib ka ilm Allah Ta’ala ki zaat ke siwa kisi aur ko nahi hai”*. (Bukhari; Kitab ut Tauheed)

Qurani Aayaat, Ahadees-e-Nabawiya ﷺ aur phir Hazrat Ayesha رضي الله عنها ke is waazeh irshad ke baad bhi agar koi shakhs ye aqida rakhe ke na sirf tamaam Ambiya Ikram (Aimma Arba), balke tamaam “buzrugaaan-e-deen” bhi ghaib jaante hain. To aap hi faisla farmae’n ke unke aqaaid ka shariyat-e-Islamia se kya taalluq ho sakta hai?

Masla Bashariyyat-e-Rasool Allah ﷺ

Barelwi hazraat ke bahut se aise aqaaid hain, jinka Quran-o-Hadees se koi waasta-o-naata nahi. Iske bawujood bhi ye log khud ko Ahle Sunnat kehlaana pasand karte hain aur us mein zara si bhi hichkichaa-hat mehsoos nahi karte.

Chunache unka aqida hai ke Nabi ﷺ Allah Ta’ala ke noor ka hissa hain. Ye log Aap ﷺ ko daaera insaniyat se khaarij karke noori makhlooq mein daakhil kar dete hain.

Ye ghaer-aqli aur ghaer-mantiqi aqida hai aur aam aadmi ke faham se baala-tar hai. Shariyat-e-Islamia saada aur aam-faham shariyat hai. Is qism ke naqaabil-e-faham aur khilaaf-e-aql aqaaid se uska koi taalluq nahi hai.

Lihaaza Qurani aayaat mein is baat ki waazeh tasreeh maujood hai ke Aap ﷺ bashar the aur isi tarah Quran hame’n ye bhi batlaata hai ke kuffar saabiqa Ambiya-o-Rusul ﷺ ki risaalat par jo eterazaat karte the. Un mein se ek eteraaz ye tha ke wo kehte the: Ye kis tarah mumkin hai ke Allah Ta’ala ne kisi bashar ko apni tarjuman ke liye muntakhab farma liya ho aur uske sar par taaj-e-nubuwwat rakh diya ho? Is kaam ke liye zaroori tha ke Allah Ta’ala noori makhlooq mein se kisi farishte ko muntakhab farmata. To goya Ambiya aur Rusul ﷺ ki bashariyat ko

Allah Ta'ala ne kuffar ki hidayat mein maane¹ qaraar diya hai.

Saabit hua ke ye aqida rakhana ke koi bashar Rasool Nahi ho sakta, aqida-e-kuffaar tha. Farq sirf itna hai ke kuffaar kehte the, bashariyat risaalat ke manaafi hai aur barelwiyyat ke paerukaar ye aqida rakhte hain ke Risaalat, Bashariyat ke manaafi hai. Behrehaal is had tak dono'n shareek hain ke bashariyat-o-risaalat ka ijma na-mumkin hai.

Ab is silsile mein Quran ki aayaat mulaahaza farmaiye:

Aur Logo'n Ke Paas Hidaayat Aajaane Ke Baad Unko Imaan Laane Se Sirf Us Cheez Na Roka Ke Unho'n Ne Kaha: Kya Allah Ne Bashar Rasool Bheja Hai?
وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا
(Surah-al-Isra: 94) ﴿٩٤﴾

Allah Ta'ala ne is nazariye ki tardeed karte hue farmaya:

Keh Deejiye: Agar Zameen Mein Farishte Hote Jo Yaha'n Mutmaeen Ho Kar Chalte-phirte To Ham Un Par Aasmaan Se Koi Farishta Hi Rasool Bana Kar Naazil Karte.
قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَنْشُونَ
مُظْمِئِينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا
رَّسُولًا ﴿٩٥﴾ (Surah-al-Isra: 95)

Wo Kehne Lage: Tum Hamare Jaese Bashar Hi To Ho, Tum Chaahte Ho Ke Hame'n Un (maaboodo'n) Se Rok Do Jinki Hamare Baap-daada Ibaadat Karte The, Lihaaza Hamare Paas Koi Khuli Daleel (mo'jiza) Le Aao.
قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ
تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ
مُّبِينٍ (Surah Ibrahim: 10)

Jawaban Paeghambaro'n ne apni bashariyat ka isbaat² karte hue unki tardeed farmai:

Unke Rasoolo'n Ne Unse Kaha: Waaqai Ham Tumhare Jaese Bashar
قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ

¹ T: (مَانَع) Rukaawat, rokne waala, manaa karne waala [RKT]

² T: (اِثْبَات) Iqrar, haami, haa'n [RKT]

Hi Hain Aur Lekin Allah Apne Bando'n Mein Se Jise Chaahta Hai Us Par Ehsaan Karta Hai.

وَلَكِنَّ اللَّهَ يُنْصِرُ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ
(Surah Ibrahim: 11)

Neez:

Aur Aap Unke Liye Basti Waalo'n Ki Misaal Bayaan Keejiye Jab Unke Paas (Allah ke) Bheje Hue Aae. Jab Ham Ne Unki Taraf Do 2 (rasool) Bheje To Unho'n Ne Unhe'n Jhutlaaya, Phir Ham Ne (unhe'n) Teesre Ke Saath Taqwiyaat Deen-e-islam. Tab Unho'n Ne Kaha: Bila-shubha Ham Tumhari Taraf Bheje Gae (rasool) Hain. Wo Kehne Lage: Tum Ham Jaese Bashar Hi To Ho.

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ ۚ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا ۚ
(Surah Yaseen: 13-14)

Allah Ta'ala ne firaun aur uske paerukaro'n ke hawaale se farmaya:

Phir Ham Ne Musa Aur Uske Bhai Haroon Ko Apni Nishaniyo'n Aur Khuli Daleel Ke Saath Bheja. Firaun Aur Uske Darbariyo'n Ki Taraf, Phir Unho'n Ne Takabbur Kiya Aur Wo Sarkash Log The. Chunache Wo Kehne Lage: Kya Ham Apni Hi Tarah Ke Do 2 Insano'n Par Imaan Laae'n.

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٥٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٥٦﴾ فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا ۚ
(Surah-al-Mominoon: 45-47)

Chunache Uski Qaum Ke Sardaar, Jinho'n Ne Kufr Kiya, Kehne Lage: Ye To Tum Jaesa Hi Bashar Hai, Wo Chaahta Hai Ke Tum Par Fazilat Paae Aur Agar Allah Chaahta To (aasmaan se) Farishte Zaroor Naazil Karta, Ham Ne Apne Pehle Baap-daada Mein Ye (tauheed) Nahi Sunhi. Ye Ek

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ۚ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلْنَا مَلَكًا ۚ مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فْتَوَيْضُوا بِهِ حَتَّىٰ حِينٍ ﴿٢٥﴾
(Surah-al-Mominoon: 24-25)

Aadmi Hi To Hai Jise Junoon Laahiq
Hai, Lihaaza Tum Ek Waqt Tak Uski
Baabat Intizaar Karo.

Neez:

Ye Tum Jaesa Ek Bashar Hi To Hai,
Wo Us Mein Se Khaata Hai Jis Mein
Se Tum Khaate Ho Aur Wo Us Mein
Se Peeta Hai Jo Tum Peete Ho. Aur
Agar Tum Ne Apne Hi Jaese Bashar
Ki Itaa-at Ki To Bila-shubha Tum Us
Waqt Khasaara Paane Waale Hoge.

مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ يَأْكُلُ مِمَّا تَأْكُلُونَ
مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ۖ وَلَئِنْ
أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ ۖ إِنَّكُمْ إِذَا الْخِيسْرُونَ ﴿٣٣﴾

(Surah-al-Mominoon: 33-34)

Aur *Ashaab-e-Aika* ne bhi Hazrat Shuaib عليه السلام ko isi tarah kaha tha:

Aur Tu Hamari Tarah Bashar hi To
Hai Aur Ham Tujhe Bila-shubha
Jhooto'n Mein Khayaal Karte Hain.

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ
الْكَاذِبِينَ ﴿١٨٦﴾

(Surah-ash-Shuaraa: 186)

Aur Kuffar-e-Makkah ne bhi isi tarah Nabi-e-Akram ﷺ se kaha tha:

Aur Un Zaalimo'n Ne Chupke-
chupke Maswara Kiya Ke Ye (rasool)
Tum Jaisa Ek Bashar Hi To Hai, Kya
Phir Tum Dekhte Bhaalte (uske)
Jaadu Mein Phanste Ho?.

وَأَسْرُوا النَّجْوَى ۖ الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا
بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ
تُبْصِرُونَ ﴿٣﴾

(Surah-al-Ambiya: 3)

Allah Ta'ala ne unhe'n jawab diya:

(Aye Nabi!) Aap Se Pehle Ham Ne
Jitney Rasool Bhej Wo Sab Mard Hi
The, Unki Taraf Ham Wahee Karte
The, Chunaache Agar Tum Khud
Nahi Jaante To Ahle Zikr (ahle
kitaab) Se Pooch Lo.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ
فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

(Surah-al-Ambiya: 7)

Allah Ta'ala ne Nabi-e-Akram ﷺ ko hukm farmaya ke:

Aap Keh Deejiye Ke Main To Bas
Tumhare Hi Jaisa Bashar Hu'n, Mere

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ

Paas Ye Wahi Aati Hai Ke Tumahra
Ma'abood Ek Hi Ma'abood Hai.

إِلَهُ وَاحِدٌ.
(Surah-al-Kahf: 110; Surah-as-Sajda: 6)

Aur:

Kahiye: Mera Rabb Paak Hai, Main
To Bas Ek Bashar Rasool Hoo'n.

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا.
(Surah-al-Isra: 93)

Khud Allah Rabbul Izzat ka irshad hai:

Beshak Allah Ne Momino'n Par
Ehsaan Kiya, Jab Un Mein Unhi Mein
Se Ek Rasool Bheja.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ
رَسُولًا مِنْ أَنْفُسِهِمْ.
(Surah Aale Imran: 164)

Beshak Tumahre Paas Ek
Paeghaambar Aae Hain, Tumhari
Hi Jins Mein Se!.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ.
(Surah-at-Tauba: 128)

Jaese Ham Ne Tumhare Liye Tumhi
Mein Se Ek Rasool Bheja Wo Tum
Par Hamari Aayate'n Tilaawat Karta
Hai.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو
عَلَيْكُمْ آيَاتِنَا. (Surah-al-Baqara: 151)

Huzoor ﷺ ne apne mutaalliq farmaya: Yaani:

Main tumhare jaisa insaan hu'n, jis
tarah tum bhool jaate ho, main bhi
bhool jaata hu'n, pas jab main bhool
jaou'n to mujhe yaad dila diya karo.

إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ،
فَإِذَا نَسِيتُ فَذَكِّرُونِي.
(Bukhari)

Is masla mein Ummul Momineen Hazrat Ayesha رضي الله عنها ka faisla bhi sun
leejiye: *"Rasool Allah ﷺ bashar ke siwa koi doosre makhlooq na the.
Apne kapde dhote, apni bakri ka doodh dohte aur apni khidmat aap
karte the"*. (Shamael Tirmizi; Fathul Baari)

Qurani Aayaat Ki Mukhaalifat

Aur khud Barelwiyo'n ke Khan Saahab ne bhi apni kitab mein ek
riwayat darj ki hai ke Rasool Allah ﷺ ne farmaya: *"Har shakhs ki naaf*

mein mitti ka kuch hissa maujood hai, jisse uski takhleeq hui hai aur usi mein wo dafan hoga aur Main, Abu Bakr ؓ aur Umar ؓ ek mitti se paeda kiye gae hain aur usi mein dafan ho'nge". (Fataawa Africa: P85 [1236H edition])

Ye hain Quran talimaat aur irshadat-e-Nabawiya ﷺ. Munkireen ke aqaaid ke bilkul bar-aks. Barelwi hazraat Ambiya-o-Rusul ﷺ ki nubuwwat-o-risaalat ka inkaar to na kar sake. Magar unho'n ne kuffaar-o-mushrikeen ki taqleed mein unki bashariyat se inkaar kar diya. Halaanke insaniyat ko risaalat ke qaabil na samajhna insaniat ki tauheen hai aur is aqide ke baad insaan ke ashraf-ul-makhlugaat hone ke koi maane nahi rehta. Ye khilaaf-e-aql baat hai ke insaan tamaam makhlugaat se afzal bhi ho aur phir us mein nubuwwat-o-risaalat ki ahaliyat bhi maujood na ho. Magar barelwiyat choonke aise mutazaad¹ afkaar aur khilaaf-e-fitrat aqaaid ke majmooa ka naam hai, jinhe'n samajhna aam insaan ke bas se baahar hai. Is liye uske paerukaaro'n ke yaha'n is qism ke aqaaid aksar milenge. Unhi aqaaid mein se ye aqida bhi hai ke barelwi hazraat Nabi ﷺ ko *Noor-e-Khudawandi* ka hissa samajhte hain.

Chunache Barelwiyat ke ek imam likhte hain: "*Rasool Allah ﷺ Allah ke noor se aur saari makhloq Aap ﷺ ke noor se hai*". (Mawaaz-e-Naeemiya: P14)

Mazeed irshad hota hai: "*Beshak Allah ki zaat-e-kareem ne soorat-e-Muhammadi ﷺ ko apne naam-e-paak badee' (نام پاک بدیع) se paeda kiya aur karod ha saal zaat-e-kareem usi soorat-e-Muhammadi ko dekhta raha. Apne ism-e-mubarak Mannan aur Qaahir se phir tajalli farmai us par apne ism-e-paak Lateef, Ghaafir se*". (Fataawa Naeemiya: P37)

Khud Baani-e-Barelwiyat ne Rasool Allah ﷺ ki bashariyat se inkaar mein bahut se risaale tehreer kiye hain. Un mein se ek risaale ka naam hai 'صلوة الصفاء في نور المصطفى' ka khutba unho'n ne shikasta Arbi mein likha hai. Uska usloob ajeeb-o-ghareeb aur na-qaabil-e-faham hai.

Uska tarjuma kuch youn hai: "*Aye Allah tere liye sab tareefe'n hain. Tu*

¹ T: (مُتَضَاد) Ek-dosre ki zidd, ulta, mukhaalif, bar-khilaaf [RKT]

nooro'n ka noor hai. Sab nooro'n se pehle noor, sab nooro'n ke baad noor. Aye wo zaat jiske liye noor hai, jiske saath noor hai, jisse noor hai, jiski taraf noor hai aur jo khud noor hai. Darood-o-salamati aur barkate'n naazil farma apne raushan noor par jise toone apne noor se paeda kiya hai aur phir uske noor se saari makhlooq ko paeda kiya hai. Aur salamati farma uske noor ki shuaa'o'n par, uski aal, ashaab aur uske chaando'n par". (Risaalah Salat al Sufa mundarja Majma' Rasaail: P33)

Is ghaer-mantiqi aur baeed az faham khutbe ke baad unho'n ne ek mauzoo' aur khud-saakhta riwayat se istidlaal kiya hai. Chunache: Haafiz Abdul Razzaq رحمہ اللہ ki taraf mansoob karte hue likhte hain ke unho'n ne Musannaf Abdul Razzaq mein Rasool Allah ﷺ ki hadees bayan ki ke: *"Rasool Allah ﷺ ne Hazrat Jaabir رضی اللہ عنہ se farmaya: Aye Jaabir, Beshak bil-yaqeen Allah Ta'ala ne tamaam makhluqaat se pehle tere Nabi ke noor ko paeda kiya. Nabi ﷺ ka noor apne qudrat-e-Ilaahi se jaha'n khuda ne chaaha, daurah karta raha. Us waqt lauh-o-Qalam, Jannat-o-Dozakh, Farishtagaan, Asmaan-o-Zameen, Suraj, Chand, Jinn, Aadmi kuch na tha. Phir jab Allah Ta'ala ne makhlooq ko paeda karna chhaha to us noor ke 4 hisse farmae. Pehle se qalam, doosre se lauh, teesre se arsh banaya, phir chauthe ke 4 hisse kiye". (Eezan: P33)*

Ye Mauzoo' hadees naql karne ke baad likhte hain: *"Is hadees ko ummat ne qubool kar liya hai aur ummat ka qubool kar lena wo shae-e-azeem hai, jiske baad kisi sanad ki haajat nahi rehti, balke sanad-e-zaeef bhi ho to bhi harj nahi karti". (Eezan: P33)*

Khan Saahab Barelwi is ummat se kaunsi Ummat muraad le rahe hain?

Agar isse murad Khan Saahab jaise ashaab-e-zalaal aur gumraah logo'n ki ummat hai to khair aur agar unki isse murad ulama-o-maahireen-e-hadees hai to unke mutaalliq to saabit nahi hota ke unho'n ne is hadees ko qubool kiya ho aur phir ye kisne kaha hai ke ummat ke kisi hadees ko qubool karlene se uski sanad dekhne ki haajat nahi rehti?

Aur ye riwayat to Qurani Nusoos aur Ahadees-e-Nabawiya ﷺ ke sareeh khilaaf hai aur phir tamaam waaqiaat-o-shawahid is ghaer-islami-o-ghaer-aqli nazariye ki tardeed karte hain. Is liye ke Nabi-e-

Akram ﷺ doosre insano'n ki tarah apne Baba Abdullah bin Abdul Muttalib ke ghar paeda hue. Apni Waalida Aamina ki godh mein pale, Halima Saadiya ka doodh nosh farmaya, Abu Taalib ke ghar parwarish paai. Hazrat Khadeeja, Ayesha, Zainab aur Hafsa aur doosri Azwaaj-e-Mutahharaat (riza) se shaadi farmai. Phir Makkah Mukarrama mein Aap ﷺ ne jawani aur kuhoolat¹ ke ayyaam guzare, Madina Munawwara hijrat ki, Aap ﷺ ke yaha'n beto'n Ibrahim, Qasim, Taiyyab, Taahir aur betiyo'n Zainab, Ruqaiyya, Ummе Kulsoom aur Fatima ki wilaadat hui. Hazrat Abu Bakr, Hazrat Abu Sufiyan, Aap ﷺ ke sasur, Hazrat Abul Aas, Hazrat Usman Aur Hazrat Ali aapke damaad bane. Hazrat Hamza aur Hazrat Abbas Aap ﷺ ke chacha the. Hazrat Safiyya aur Hazrat Arwi aapki phoophiya'n thee'n aur doosre aziz-o-aqaarib the. (riz)

In saari baato'n ke bawujood Aap ﷺ ki bashariyat aur Aap ﷺ ke insaan hone se inkaar kis qadr ajeeb aur kitni ghaer-mantiqi baat hai?

Kya mazhab-e-Islam is qadr mutazaad aur baeed az qiyaas aqaaid ka naam hai?

In nazariyat-o-aqaaid ki taraf daawat dekar aap ghaer-muslimo'n ko kis tarah qaayal kar sakenge?

In aqaaid ki nashr-o-ishaa-at se deen-e-Islam kya na-qaabil-e-faham mazhab ban kar reh jaaega?

Aqida Hulool

Dar-asal barelwiyyat majma'-e-jahalat hone ke saath-saath tashaiyyo aur baatini mazaahib se mutaassir nazar aati hai. Ajeeb-o-ghareeb taawilaat aur hulool-o-tanaasukh² ke aqaaid yahoodiyyat aur Unaani falsafe se batini mazaahib, aur phir waha'n se tasawwuf aur barelwiyyat ki taraf muntaqil hue hain. Ab un logo'n ki nusoos-o-ibaaraat suniye:

¹ T: (كُهُولَت) Adhed umri, jawaani aur budhape ke darmiyaan ka zamana, budhaape ka aaghaaz [RKT]

² T: (تَنَاسُخ) Aawa-gawan, ek soorat se doosri soorat mein hona, rooh ka ek qaalib se nikal kar doosre qaabil mein aana [RKT]

Rasool Allah ﷺ ke mutaalliq likhte hain:

Neest u Khuda lekin az-Khuda juda ham neest
Mazhar sifaat Allah Shah jaa'n nawaaz
aamad¹

نیست او خدا لیکن از خدا جدا ہم نیست
مظہر صفات اللہ شاہ جاں نواز آمد

Doosre muqaam par irshad hota hai:

Az nau paeda daanish az tu huwaida arsh-o-
kursi

از نو پیدا دانش از تو ہویدا ارش و کرسی
از تو خوا از تو آدم صلی اللہ علیہ وسلم

Az tu hawwa, az tu aadam. (Diwaan Didaar Ali: P41)

Tu goya Adam-o-Hawwa, Jin-o-Ins, Arsh-o-Kursi har cheez Noor-e-Muhammadi ka hissa hai.

Is aqide mein baatiniyat aur unaani falsafa saaf taur par mutarashsheh² hai. Janab Barelwi farmate hain: *"Farishte Aap hi ke noor se paeda hue hain, kyou nke Rasool Allah ﷺ farmate hain Allah Ta'ala ne har cheez mere hi noor se paeda farmai"*. (Risaalah Salat al Sufa mundarja Majma' Rasaail: V1 P37)

Mazeed likhte hain: *"Martaba ejaad mein sirf ek zaat-e-Mustafa hai, baaqi sab par uske aks ka faiz wujood martaba kaun-o-makaa'n mein Noor-e-Ahmad aaftaab hai aur tamaam aalam uske aaine aur martaba-e-takween mein Noor-e-Ahmadi aaftaab aur saara jaha'n uske aabgeene"*. (Risaalah Salat al Sufa mundarja Majma' Rasaail: P60)

Is ibaaarat ka ek-ek lafz waazeh kar raha hai ke ye aqida unaani falsafe aur batiniyat se maakhuz³ hai aur wahdatul wujood ki ek soorat hai. Iska deen-e-Islam se koi taalluq nahi.

Janab Barelwi ki ek aur ibaaarat suniye: *"Alam Noor-e-Muhammadi ﷺ ka ibtidaae wujood mein mohtaaj tha ke wo na hota to kuch na banta. Youn hi har shae apni baqa mein uski dast-gar⁴ hai. Aaj uska qadam darmiyan se nikaal le'n to aalam dafatan fanaa-e-mahez ho jaae. Wo*

¹ T: Aam faham urdu mein inka matlab hai: Wo khuda nahi hai, lekin khuda se juda bhi nahi hai. Allah ki sifaat ka mazhar, Shah Jaa'n nawaaz aaya hai. [RSB]

² T: (مُتَرَشِّح) Tapakne waala, aashkaar, zaahir, zaahir hone waala [RKT]

³ T: (مَأْخُوذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [RKT]

⁴ T: (دست گرے) Mahaarat [RSB]

jo na the, to kuch na tha wo ja na ho'n to kuch na ho". (Risaalah Salat al Sufa mundarja Majma' Rasaail: P60)

Andaaza farmaiye is qism ke aqaaid Qurani tasawwuraat se kis qadr baeed hain? Quran-e-Kareem ki kisi aayat mein bhi is tarah ke batini tasswwurat aur falsafiyaana afkaar-o-nazariyat ka wujood nahi hai. Magar is qism ke aqaaid ko agar nikaal le'n, to *Barelwiyat* dafatan fana-e-mahez ho jaae.

Ahmad Raza Khan Saahab Barelwi apne ek doosre risaale ke khutbe mein likhte hain: *"Tamaam tareefe'n us zaat ke liye hain, jisne tamaam ashiya se qabl hamare Nabi ka noor paida farmaya. Phir muqaam-e-anwar aapke zuhoor ki kirno'n se paeda farmae. Aap ﷺ nooro'n ke noor hain. Tamaam suraj aur chand aapse raushni haasil karte hain. Isi liye Rab-e-Kareem ne aapka naam noor aur siraaj-e-muneer rakha hai. Agar aap na hote to suraj raushan na hota, din raat ki tameez na ho sakti aur na hi namazo'n ke auqaat ka pata chalta"*. (Nafi al-Fee an Man Anaar Naboorah Kulli Shai Majma' Rasaail: P199)

Mulaahaza keejiye, kis tarah alfaaz ke tasarruf ko aqaaid ki buniyad banaya gaya hai. Mazeed naql karte hain: *"Aap ﷺ ka saaya zameen par na padta tha aur Aap noor-e-mahez the. Jab aap dhoop ya chaandni mein chalte aapka saaya nazar na aata tha"*. (Eezan: P202)

Unke ashaar bhi sunte jaiye:

Tu hai saaya noor ka har azu tukda noor ka
Saaya ka saaya na hota hai na saaya noor ka
Teri nasl paak mein har baccha-baccha noor
ka
Tu hai aen noor, tera sab gharaana noor ka

تو ہے سایہ نور کا ہر عضو ٹکڑا نور کا
سایہ کا سایہ نہ ہوتا ہے نہ سایہ نور کا
تیری نسل پاک میں ہے بچہ بچہ نور کا
تو ہے عین نور تیرا سب گھرانہ نور کا
(Eezan: P224)

Yaane na sirf ye ke Nabi-e-Mohtaram ﷺ ki bashariyat se inkaar kiya, balke Aap ﷺ ki saari aulaad ko noori makhloq qaraar de diya.

Is qism ke baatini aqaed ki wajah se hi unke andar aqida hulool saraaiyat kar gaya aur isi bina par ye log yahood-o-nasaara ke aqaaid

ko islami aqaaid mein daakhil karke deen-e-Islam ki tazheek¹ ke murtakib hue. Chunache Barelwi Shaaer kehta hai:

Wohi jo mustawi-e-arsh tha khuda ho kar

وہی جو مستوی عرش تھا خدا ہو کر

Utar pada Madina mein Mustafa ho kar

اتر پڑا مدینہ میں مصطفیٰ ہو کر

Aap ﷺ ka bashari sifaat se muttasif hone ke bawujood noor hona kisi bhi shakhs ki samajh mein nahi aasakti.

Chunache is nazariye ke naqaabil-e-faham hone ka eteraaf karte hue Barelwiyat ke paerukaar likhte hain: *“Aap ﷺ ke noor hone ki kaefiyat Allah Ta’ala ne bayan nahi farmai aur na hi ham samajh sakte hain. Bas baghaer-soche samjhe usi par imaan laana farz hai”*. (Man Huwa Ahmad Raza: P39)

Yaane aql-o-fikr aur faham-o-tadabbur se kaam lene ki koi zaroorat nahi, kyoumke ghaur-o-fikr karne se barelwiyat ki saari imaat munhadim hokar reh jaati hai. Use qaayam rakhne ke liye soch-o-bichaar par panbandi zaruriyat-e-barelwiyat mein se hai.

Quran-e-Kareem ki sareeh aayat ki taaweel karte hue barelwi hazraat kehte hain: ‘قُلْ’ (Qul) ke lafz se maalum hota hai ke ‘بَشَرٌ مِّثْلُكُمْ’ (Basharum Mislukum) kehne ki huzoor hi ko ijaazat hai. (Mawaaiz-e-Naeemiya: P115)

Ab kaun unse pooche ke ‘قُلْ’ (Qul) la lafz to ayat-e-karima: (Qul Innama Ilaahukum Ilaahu’n Waahid) ‘قُلْ إِنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ’ mein bhi hain. To kya Allah Ta’ala ek hai, kehne ki ijaazat Huzoor ke siwa kisi ko nahi?

Kehte hain: *“Bashar kehna kuffaar ka maqoola hai”*. (Fataawa Razwiya: V6 P143; Mawaaiz-e-Naeemiya: P115)

Agar yehi baat hai to maazAllah Bukhari Shareef ki is hadees ka kya mafhoom hoga, jis mein Hazrat Ayesha ؓ ne farmaya hai ke *“Huzoor ﷺ bashar the?”* (Hadees oopar guzar chuki hai!)

Allah Ta’ala hame’n in gumraah nazariyat se mehfooz rakhe. Ameen

¹ T: (تضحیک) Hasi udaana, mazhaka, tazleel [RKT]

Masla Haazir-o-Naazir

Oopar guzar chuka hai ke barelwiyaat ke afkaar-o-aqaaid baeed az aql¹ aur insaan ki faham se baala-tar hain. Unhi aqaaid mein se ek aqida ye hai ke muttabieen barelwiyaat kehte hain ke Rasool Allah ﷺ har jagah haazir-o-naazir hain aur ek waqt mein apne jism-e-mubaarak samet kai muqamaat par maujood ho sakte hain.

Ye aqida na sirf ye ke Kitab-o-Sunnat ki sareeh mukhaalifat par mabni hai, balke aql-o-khirad aur faham-o-tadabbur se bhi aari² hai. Shariyat-e-Islamia is qism ke boodi³ aur hinduaana aqaaid se bilkul mubarra-o-munazza hai.

Barelwi hazraat aqida rakhte hain: *“Koi muqaam aur koi waqt Huzoor ﷺ se khaali nahi”*. (Taskeen al Khawaatir: P85)

Mazeed suniye: *“Syed-e-Aalam ﷺ ki quwwat-e-qudsiya aur noor-e-nubuwwat se ye amr baeed nahi ke aan-e-waahid mein mashriq, maghrib, junooob-o-shimal, tahat-o-fauq, tamaam jihaat-o-amkinah⁴, baeed mutaaddid mein Sarkar apne wujood-e-muqaddas be-aenihi ya jism-e-aqdas misaali ke saath tashreef farma hokar apne muqarribeen ko apne jamaal ki ziyaarat aur nigaah-e-karam ki rahmat-o-barkat sarfaraz farmae’n”*. (Taskeen al Khawaatir: P18)

Yaane Aan-e-waahid mein Aap ﷺ ka apne jism-e-athar ke saath la-taadaad muqamaat par maujood hona amr-e-baeed⁵ nahi.

Ye aqida Kitab-o-Sunnat, Shariyat-e-Islamia, Farameen-e-Ilaahiya, Irshadat-e-Nabawiya ﷺ aur aql-o-fikr se baeed hai. Haa’n Imam-e-Barelwiyaat Janab Ahmad Raza Khan Saahab Barelwi ki shariyat aur unke khud-saakhta falsafe mein ye amr-e-baeed na ho to alag baat hai.

Ek aur muttaba-e-barelwiyaat naql karte hain: *“Auliya Allah ek aan mein*

¹ T: Jise aql qubool na kare, ghaer-maaqool, be-maane [RKT]

² T: (عاری) Khaali, mehroom [RKT]

³ T: Laaghar, kamzor, phus-phusaa [FL]

⁴ T: (آفکته) Makanaat, muqamaat, thikaane [RKT]

⁵ T: (أمر بعيد) Bahut door ki baat/muaamala, yaane bahut mushkil/naa-mumkin [RSB]

chand jagah ho sakte hain aur unke bayak waqt chand ajsaam¹ ho sakte hain". (Jaa al Haq: P150)

Yaane jab Auliya Ikram se ye cheez mumkin hai to Nabi ﷺ se kyon mumkin nahi?

"Huzoor ﷺ ko duniya mein saer farmaane ka apne Saahaba Ikram ki ruho'n ke saath ikhtiyaar hai. Aapko bahut se Auliya Allah ne dekha hai". (Jaa al Haq: P154)

Daawa aur daleel ko ek saath hi zikr kar diya gaya hai.

Daawa ye hai ke Nabi ﷺ Saahaba Ikram ﷺ ke hamrah mukhtalif muqamaat par maujood ho sakte hain aur daleel ye hai ke bahut se Auliya Ikram ne unhe'n dekh hai! Rahi is baat ki daleel ke Auliya Allah ne unhe'n dekha hai 'to' uski sanad zaef bhi ho to harj nahi karti!

Mazeed suniye: *"Apni ummat ke aamaal mein nigaah rakhna, unke liye gunaho'n se istighfar karna, unse daf'-e-balaa (دَفْعُ بَلَاء) ki dua farmana, atraaf-e-zameen mein aana jaana, us mein barkat dena aur apni ummat mein koi saaleh aadmi mar jaae to uske janaaze mein jaana, ye Huzoor ﷺ ka mashghala hai"*. (Jaa al Haq: P154)

Ab Janab Ahmad Raza Khan ka buzurgan ikram ke mutaalliqa irshad mulaahaza ho: Unse poocha gaya ke kya Auliya ek waqt mein chand jagah haazir hone ki quwwat rakhte hain?

"To jawab diya: "Agar wo chaahe'n to ek waqt mein 10,000 shehro'n mein 10,000 jagah ki daawat qubool kar sakte hain". ² (Malfuzaat: P113)

Rasool Allah ﷺ ke mutaalliqa naql karte hain: *"Nabi ﷺ ki rooh-e-karim tamaam jahano'n mein har musalman ke ghar mein tashreef farma hai"*. (Khaalis al Etiqaad: P40)

Janab Ahmad Raza ke ek pairukar likhte hain: *"Huzoor ﷺ ki nigaah-e-paak har waqt aalam ke zarra-zarra par hai aur namaz, tilawat,*

¹ T: Jism ki jamaa [RSB]

² T: Iska matlab ye hua ke ek waqt mein ek Auliya Allah 10,000x10,000= 100000000, yaane 10 Crore jagah maujood ho sakte hain [RSB]

quran, mehfil-e-milaad shareef aur naat-khwaani ki majaalis mein, isi tarah saaliheen ki namaz-e-janaza mein khaas taur par apne jism-e-paak se tashreef farma hote hain". (Jaa al Haq: P155)

Namaaloom ye taalimaat-o-hidayat barelwi hazraat ne kaha'n se akhaz ki hain? Kitab-o-Sunnat se to unka koi rishta aur rabt-o-zabt nahi!

Barelwiyat ke ye paerukaar aage chal kar likhte hain: *"Huzoor ﷺ ne Hazrat Adam ka paeda hona, unki taazeem hona aur khata par Jannat se alaahada hona aur phir tauba qubool hona aakhir tak unke saare muaamalaat jo un par guzre, sabko dekha hai. Aur iblees ki paedaish aur jo kuch us par guzra, usko bhi dekha aur jis waqt rooh-e-muhammadi ki tawajjo-e-daaimi Hazrat Adam se hat gai, tab unse nisiyan aur iske nataaij hue". (Jaa al Haq: P156)*

Yaane Rasool-e-Akram ﷺ duniya mein jalwagar hone se qabl bhi haazir-o-naazir the!

Aur suniye: *"Ahl-ullah aksar-o-beshtar ba-haalat-e-bedaari apni jismaani ankho'n se Huzoor ke jamal-e-mubaarak ka mushahada karte hain". (Taskeen al Khawaatir: P18)*

Ek aur jagah likhte hain: *"Ahle Baseerat Huzoor ﷺ ko dauran-e-namaz bhi dekhte hain". (Taskeen al Khawaatir: P18)*

Mulaahaza ho. Naql karte hain: *"Nabi-e-Akram ﷺ apne jism-e-mubarak aur rooh-e-aqdas ke saath zinda hain aur beshak Huzoor ﷺ atraaf-e-zameen aur malakoot-e-aala mein jaha'n chaahte hain, saer-o-tasarruf farmate hain aur Huzoor ﷺ apni us haiyyat-e-mubaaraka ke saath hi, jis par wafaat se pehle the aur Huzoor ﷺ ki koi cheez badli nahi aur beshak Nabi-e-Kareem ﷺ zaahiri aankho'n se ghayab kar diye gae hain. Jis tarah Malaika ghayab kar diye gae hain. Halaanke wo sab apne jismo'n ke saath zinda hain. Jab Allah Ta'ala apne kisi bande ko Huzoor ﷺ ka jamaal dikha kar izzat-o-buzurgi ataa farmana chaahte hain to usse hijaab ko door kar deta hai aur wo muqarrab banda Huzoor ko us haiyyat par dekh leta hai jis par Huzoor waaqe*

hain. Us rooyat¹ se koi cheez maane' nahi aur rooyat misaali ki taraf koi amr daai nahi". (Taskeen al Khawaatir: P86)

Janab Ahmad Raza Barelwi irshad naql karte hain: *"Kirshn-kanhaiyya kaafir tha aur ek waqt mein kai sau jagah maujood ho gaya. Fatah Muhammad (Kisi buzurg ka naam) agar chand jagah ek waqt mein ho gaya to kya taajjub hai. Kya guman karte ho ke shaikh ek jagah the, baaqi jagah misaale'n?"*

"Haasha-wa-kalla², balke shaikh bazaar-e-khud har jagah maujood the, asraar-e-baatin faham-e-zaahir se wara³ hain, khauz-o-fikr beja hai". (Fataawa Razwiya: V6 P142; Malfuzaat: P114)

SubhanAllah!

Daawa ki daleel mein na aayat na hadees. Daleel ye hai ke Krishn Kanhaiyya agar kaafir hone ke bawujood kai sau jagah maujood ho sakta hai, to kya Auliya Ikram chand jagah maujood nahi ho sakte?

Ham paerawi qais na farhaad karenge
Kuch tarz-e-junoo'n aur hi ejaad karenge

ہم پیروی قیس نہ فرہاد کریں گے
کچھ طرز جنوں اور ہی ایجاد کریں گے

Ye anokha tarz-e-istidlaal barelwiyaat hi ki khususiyat hai. Imam-e-barelwiyaat ke is irshad ko bhi mulaahaza farmae'n: *"Asraar-e-Baatin faham zaahir se waraa hain, khauz-o-fikar bejaa hai"*.

Yaane ye wo naazuk haqiqat hai jo samjhaai nahi jaati!

Imam-e-barelwiyaat ke ek paerukaar raqmtaraz hain: *"Huzoor ﷺ Adam ﷺ se lekar aapke jismani daur tak ke tamaam waaqiaat par haazir hain"*. (Jaa al Haq: P163)

[Qurani Aayaat Se Radd](#)

Barelwiyaat ke in aqaaid ka zara Allah Ta'ala ke irshadat se taqabul keejiye. Farman-e-Baari Ta'ala hai:

¹ T: (رویت) Deedaar, nazaara [RKT]

² T: (حاشا و کلا) Allah usse bachaae, kisi buri baat par taajjub karne ke liye bhi bola jaata hai [RKT]

³ T: (وَرَا) Siwa, alaawa, baahar, aazaada, siwaae, bajuz [RKT]

Aur (aye Nabi!) Jab Ham Ne Musa Par Amr-e-(khaas) Ki Wahee Ki To Aap (too ki) Maghribi Jaanib Nahi The, Aur Na Aap (us waaqia ke) Haazireen Mein The.

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾
(Surah-al-Qasas: 44)

Aur Aap Ahle Madyan Mein Nahi Rehte The Ke Un Par Hamari Aayaat Tilaawat Karte, Lekin Ham Hi Rasool Bhejne Waale The.

وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾
(Surah-al-Qasas: 45)

Aur Aap Toor Ki Jaanib Nahi The, Jab Ham Ne (Musa ko) Pukaara Tha, Lekin Ye (wahee to) Aapke Rabb Ki Taraf Se Rahmat Hai, Taake Aap Un Logo'n Ko Daraae'n Jin Ke Paas Isse Pehle Koi Daraane Waala Nahi Aaya, Shayad Ke Wo Nasihat Haasil Kare'n.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾
(Surah-al-Qasas: 46)

Allah Ta'ala ne Hazrat Maryam عليها السلام ka qissa bayan karne ke baad Nabi-e-Akram ﷺ se farmaya:

Aur Aap Us Waqt Unke Paas Maujood Na The Jab Wo Apne Qalam Daal Rahe The Ke Un Mein Se Kaun Maryam Ka Sarparast Ho Aur Na Aap Us Waqt Unke PAas The Jab Wo Baaham Jhagad Rahe The.

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٧﴾
(Surah Aale Imran: 44)

(Aye Nabi!) Ye Kuch Ghaib Ki Khabre'n Hain, Ham Unhe'n Aap Ki Taraf Wahee Karte Hain, Isse Pehle Na Aap Unhe'n Jaante The Aur Na Aap Ki Qaum, Is Liye Aap Sabr Kare'n, Beshak (behtareen) Anjaam

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۚ فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٨﴾
(Surah Hud: 49)

Muttaqeen Hi Ke Liye Hai.

Ye Ghaib Ki Kuch Khabre'n Hain, Ye Ham Aap Ki Taraf Wahee Karte Hain. Aur Aap Un (biradaraan-e-yusuf) Ke Paas Nahi The Jab Unho'n Ne Apni Ek Baat Par Ittifaq Kiya Tha Aur Wo Makr Kar Rahe The.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَنْكُرُونَ ﴿١٢٩﴾

(Surah Yusuf: 102)

Allah Ta'ala Huzoor ﷺ ke Masjid al Haram se Masjid al Aqsa tak jane ka waaqia bayan karte hue farmate hain:

Paak Hai Wo (Allah) Jo Apne Bande Ko Raat Ke Ek Hisse Mein Masjid Haraam Se Masjid Aqsa Tak Le Gaya Jiske Mahol Ko Ham Ne Barkat Di Hai, Taake THam Use Apni Kuch Nishaniyaa'n Dikhaae'n. Beshak Wohi Khoob Sunne Waala, Khoob Dekhne Waala Hai.

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْأَيْمَانِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

(Surah-al-Isra: 1)

Yaane Rasool Allah ﷺ agar Haazir-o-Naazir hote to Masjid-e-Aqsa tak buraaq ke zariye safar karne ki kya zaroorat thi? Aap ﷺ to pehle hi waha'n maujood the!

Irshad-e-Baari Ta'ala Hai:

Agar Tum Is (nabi) Ki Madad Nahi Karoge To Tehqeeq Allah Ne Uski (us waqt) Madad Ki (thi) Jab Kaafiro'n Ne Isko (Makkah se) Nikaal Diya Tha, (wo) Do (2) Mein Doosra Tha, Jabke Wo Dono Ghaar (e-thawr) Mein The, Jab wo (nabi) Apne Saathi (Abu Bakr) Se Keh Raha Tha: Gham Na Kar, Yaqinan Allah Hamare Saath Hai.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَخْرُنْ إِنَّ اللَّهَ مَعَنَا

(Surah-at-Tauba: 40)

Aur Allah Ne Badar Mein Aen Us Waqt Tumhari Madad Ki Jab Tum Kamzor The. Par Tum Allah Se Daro Taake Tumhe'n Shukr Adaa Karne Ki Taufeeq Ho.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ ﴿١٢٣﴾
(Surah Aale Imran: 123)

Jabke Tum (maidaan-e-badar ke) Qareeb Waale Kinaare Par The Aur Wo (kaafir) Door Waale Kinaare Par The Aur (quraish ka tijaarati) Qaafila Tum Se Bahut Neeche (Bahira qulzam ke saahil ki taraf).

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ﴿٤٢﴾
(Surah-al-Anfaal: 42)

Albatta Tehqeeq Allah Momino Se Raazi Ho Gaya Jab Wo Darakhte Ke Neeche Aap Se Baet Kar Rahe The.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ﴿١٨﴾
(Surah-al-Fath: 18)

Agar Allah ne Chaaha To Tum Apne Sar Mundaate Aur Baal Katarwaate Hue Masjid-e-Haraam Mein Zaroor Daakhil Ho Gae, Tum (kisi se) Na Darte Ho Gae.

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ أَمِينِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ﴿٢٧﴾
(Surah-al-Fath: 27)

In ayaat se saabit hua ke ek hi waqt mein bahut se muqamaat pe maujood hone ka aqida durust nahi. Qurani ayaat ka mafhoom is ghaer-islami falsafe se mutasaadim hai. Huzoor-e-Akram ﷺ aur Aap ﷺ ke Saahaba Ikram ﷺ ek hi wujood rakhte the aur jab wo Madina Munawwara mein maujood hote the to Badar mein unka wujood na hota tha, warna Badar ki taraf safar karne ke koi maane nahi rehte. Isi tarah jab tak Makkah Mukarrama fatah nahi hua tha, unka wujood Makkah Mukarrama mein nahi tha.

In aayaat-e-karima ke saath-saath haqaaq-o-waaqiaat bhi is aqide ki tardeed karte hain. Aap ﷺ jab hujra-e-mubaarak mein tashreef farma hote the to Saahaba Ikram ﷺ Aap ﷺ ka masjid mein intizaar farmaya karte the. Agar Aap ﷺ haazir-o-naazir the, Saahaba ﷺ ka masjid mein

intizaar karna kya maane rakhta hai?

Isi tarah jab Aap Madina mein the to Hunain mein Aap ﷺ ka wujood na tha. Aap ﷺ Tabuk mein the to Madina mein Aap ﷺ maujood na the aur jab Arafaat mein the to na Makkah Mukarrama mein aapka wujood tha na Madina Munawwara mein!

Magar barelwi hazraat in tamaam ayaat-e-karima aur shawaahid-o-haqaaq se pehlu-tahi¹ karte hue aqida rakhte hain ke Nabi ﷺ har aan² har maqaam par haazir-o-naazir hain. (Taskeen al Khawaatir: P5)

Mazeed kehte hain: *“Huzoor ﷺ Allah Ta’ala ko bhi jaante hain aur tamaam maujudaat-o-makhluqaat unke jamee ahwaal ko batamaam-o-kamaal jaante hain. Maazi haal mustaqbil mein koi shae kisi haal mein Huzoor ﷺ se makhfi nahi”*. (Taskeen al Khawaatir: P68)

Ek aur jagah likhte hain: *“Nabi-e-Kareem ﷺ tamaam duniya ko apni nazar-e-mubarak se dekh rahe hain”*. (Taskeen al Khawaatir: P90)

Janab Barelwi likhte hain: *“Nabi ﷺ na kisi se door hain aur na kisi se be-khabar!”* (Khaalis al Eteqaad: P39)

Mazeed raqm-taraaz hain: *“Huzoor-e-Aqdas ﷺ ki hayaat-o-wafaat mein is baat mein kuch farq nahi ke wo apni ummat ko dekh rahe hain aur unki haalato’n, niyyato’n, iraado’n aur dil ke khatro’n ko pehchaante hain aur ye sab Huzoor par raushan hai, jis mein asalan posheedgi nahi”*. (Khaalis al Eteqaad: P46)

Ek aur jagah likhte hain: *“Nabi ﷺ haazir-o-naazir hain aur duniya mein jo kuch hua aur jo kuch hoga, Aap ﷺ har cheez ka mushahada farma rahe hain. Aap ﷺ har jagah haazir hain aur har cheez ko dekh rahe hain.”*³

Sirf Ambiya ﷺ aur Auliya hi nahi, balke Imam Barelwiyat Janab Ahmad Raza Barelwi bhi is sifat-e-Ilaahiya mein unke shareek hain. Chunache

¹ T: (پہلوئی گزنا) Kinaara-kashi, katraana, taal-matol [RKT]

² T: Lamha, pal [RSB]

³ T: Urdu pdf mein ye reference maujood nahi, par Shamila Urdu mein iska reference (Khaalis al Eteqaad: P46) likha hai [RSB]

unke ek paerukaar irshad karte hain: “Ahmad Raza aaj bhi hamare darmiyan maujood hain, wo hamari madad kar sakte hain”. (Anwaar-e-Raza: P246)

Ye hain barelwi aqaaid-o-afkaar ke jinka deen-o-daanish se door ka bhi taalluq nahi hai.

Deen-e-Ilaahi to aql-o-fitrat ke aen mutaabiq hai, irshad-e-Baari Ta’ala hai:

(Aye Nabi!) Aap Keh Deejiye: Yehi Meri Raah Hai, Main (tumhe’n) Allah Ki Taraf Bulaata Hoo’n, Main Aur Wo Log Jinho’n Ne Meri Ittiba Ki, Baseerat Par Hain Aur Allah Paak Hai Aur Main Mushriko’n Mein Se Nahi.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ
أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ
الْمُشْرِكِينَ.

(Surah Yusuf: 108)

Aur Yaqinan Ye Mera Raasta Seedha Hai, Lihaaza Tum Usi Ki Paerawi Karo, Aur Tum Doosre Raasto’n Ki Paerawi Mat Karo, Wo Tumhe’n Allah Ke Raaste Se Alag Kar Denge. Allah Ne Tumhe’n Uski Taakeed Ki Hai, Taake Tum Parhezgaari Ikhtiyaar Karo.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا
تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥١﴾

(Surah-al-Anaam: 153¹)

Kya Phir Wo Log Quran Mein Ghaur-o-fikr Nahi Karte Ya Unke Dilo’n Par Taale (lage Hue) Hain?

أَفَلَا يَتَذَكَّرُونَ الْفُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

(Surah Muhammad: 24) ﴿٢٤﴾

Kya koi ghaur karne waala hai ke wo ghaur-o-fikr kare aur tadabbur karne waala hai ke wo tadabbur kare?

Unke aqaaid aur Quran-o-Hadees ke darmiyan is qadr azeem tazaad-o-tanaaquz² ke baad is baat se inkaar ki gunjaish baaqi nahi rehti ke

¹ T: Urdu pdf mein ghalati se aayat number 153 ki jagah 154 print hua hai [RSB]

² T: (تَنَاقُض) Tazaad, ikhtilaaf [RKT]

Shariyat-e-Islamia aur *Afkaar-e-Barelwiya* ka nuqta-e-nazar aur nahaj-e-fikr alag-alag hai. Dono'n ke ma-baen kisi qism ki bhi mutaabaqat¹ nahi hai.

Allah Ta'ala sab ko hidaayat ki taufeeq ataa farmaae. Aameen

Baab 3: Barelwi Taalimaat

Jis tarah barelwi hazraat ke makhsoos aqaaid hain, isi tarah unki kuch makhsoos taalimaat bhi hain, jo akal-o-shurb² aur kasb-o-moaash ke gird ghoomti hain. Mazhab-e-barelwiyat mein aksar masaail sirf is liye waza' kiye gae hain ke unke zariye se saada-looh awaam ko apne jaal mein phansa kar khaane peene ka silsila jaari rakha jaae. Barelwi mullaaon ne nae-nae masaail waza' karke aur nai-nai bidaat ghad ke deen ko aisi nafa-bakhsh tijaarat bana liya hai, jis mein raas al-maal³ ki bhi zaroorat nahi rahi.

Ghareebo'n ka khoon choos kar buzurgo'n ke naam ki nazr-o-niyaaz par palne waale ye log deen ke bepaari aur duniya ke pujaari hain. Ye haqiqat hai ke koi bhi muaashara us waqt tak Islami muaashara nahi kehla sakta, jab tak wo Tauheed-e-Baari Ta'ala ke tasawwur se aashna na ho.

Pakistan mein jab tak *Shirk-o-Bidaat* ke ye maraakiz aur unke chalaane waale ghaerat-o-hamiyyat se aari mujaawar maujood hain, Us waqt tak *Islami Nizaam* ke nifaaz ka khwaab sharminde-taabeer⁴ nahi ho sakta.

Mureedo'n ki jebo'n par nazar rakhne waale ye duniya ke bhooke peeraan-o-mashaaikh jab tak insaan ko insaan ki ghulami ka dars dete rahenge. Us waqt tak hamara muaashara tauheed ki shaan-o-shaukat se aashna nahi ho sakta aur jab tak kisi muaasahre mein tauheed ke taqaaze poore na kiye jaaen, us waqt tak ilhaad-o-laadeeniyat ka muqaabla 'این خیال است و محال است و جنوں' (Ae'n khayaal ast wa muhaal

¹ T: (مُطَابَقَت) Yaksaniyat, baraabari, mushaabahat [RKT]

² T: (اَکْل و شُرْب) Khaana aur peena, ghiza aur sharbat [RKT]

³ T: (رَأْسُ الْمَال) Asal sarmaaya, poonji, sarmaaya-e-tijaarat [RKT]

⁴ T: (شَرْمِنْدَةُ تَغْيِيرِ نَهْ هُونَا) Kuch khwaab ya khwahishaat ka poora na hona [RSB]

ast-o-junoo'n)¹ ka misdaaq hai!

Hame'n ilhaad-o-laadeeniyat ke saelaab ko rokne ke liye insaan ki ghulami ki zanjeero'n ko paash-paash karna hoga aur muaashare ke afraad ko tauheed ka dars dena hoga.

'الله هو' (Allah hoo) ke sur pe sar dhunna², qawwali ke naam par dhol ki thaap par raqs karna, naachte aur ghaer-akhlaaqi harkate'n karte hue, daaman phaela kar maangte hue aur sabz chaadar ke kone pakad kar dast-e-sawaal daraaz karte hue mazaaro'n par cadhawe ke liye jaana.

Mazhaka-khez kahaniyo'n ko karamato'n ka naam dena, khane peene ke liye nat-nae rasmo'n ka nikaalna chunache jadeed taaleem-yaafta tabqa jab sochta hai ke agar iska naam mazhab hai to ilhaad-o-laadeeniyat ke khoob soorat jaal ka shikaar ban jaata hai.

Bura ho un mullao'n aur peero'n ka jo deen ka naam lekar duniya ke dhandho'n mein magan rehte aur 'حدود الله و شعائر الله' (Hudoodullah aur sha-airullah)³ ko paamaal karte hain. Ye *Qabr-parasti ki Laanat*, ye *Salaana Urs aur Mele*, ye *Giyarahwee'n*, *Qul aur Chaaleeswa'n* unka Islam se koi taalluq nahi. Sab duniya ki daulat ko jama karne ke dhang hain, magar kaun samjhaae un *Mashaaikh-o-Peeraan-e-tariqat* ko?

Ye logo'n ki aankho'n par patti baandh kar duniya mein bhi apna mu'n kaala kar rahe hain aur apni aaqibat⁴ ko bhi barbaad kar rahe hain. Jo log unhe'n rokte aur un harkato'n se mana karte hain, unhe'n *Wahaabi* aur *Auliya Ikram* ka *Gustaakh* keh kar badnaam kiya jaata hai. Unki kitaabo'n ko dekhna (Fataawa Rizwiya: V6 P54) aur unke saath uthna baethna jurm qaraar de diya jaata hai. (Maahiya Al Fazlaalah dar Fatawa Rizwiya: V5 P89)

Mabaada log unki waaz-o-nasiat se mutaassir ho kar raah-e-raast par aajaae'n aur unki duniya-daari khatre mein padh jaae.

¹ T: Ye ek aesa khayaal hai jo naa-mumkin hai aur paagal-pan hai [RSB]

² T: (دُھننا) Sar ko peetna, de-maarna, mashaqqat uthaana, riyaa'at karna [RKT]

³ T: Allah ke hudood aur Allah ki nishaniyaa'n [RSB]

⁴ T: Aakhirat, anjaam, khaatima [FL]

Qabr-parasti

Pukhta Qabre'n

Aaiye ab barelwiyaat ki taalimaat ka jaaiza le'n aur Kitab-o-Sunnat ke saath-saath, khud Fiqa Hanafi ke saath unka muwaazana kare'n. Taake pata chale ke un logo'n ke afkaar-o-taalimaat ki sanad na Kitab-o-Sunnat se milti hai aur na Fiqa-e-hanafi se.

Qubbo'n Ki Taameer

Ahmad Yar Gujrati likhte hain: *"Saahib-e-qabr ke izhaar-e-azmat ke liye qubba waghaera banana shar-an jaaiz hai"*. (Jaa al Haq: 285)

Mazeed: *"Ulama aur Auliya-o-Saaliheen ki qabro'n par imaarat banana jaaiz kaam hai, jabke usse maqsood logo'n ki nigaho'n mein azmat paeda karna, taake log us qabr waale ko haqeer na jaane'n"*. (Jaa al Haq: 285)

Is Aqida Ka Hadees Se Radd

Jabke Hadees mein saraahat hai ke: *"Rasool Allah ﷺ ne qabr ko choona-gach¹ karne, pokhta banaane aur us par koi qubba waghaera bananne se mana farmaya hai"*. (Muslim, Tirmizi, Nasai, Musnad Ahmad, Al Haakim, Al Bayhaqi)

Isi tarah Rasool Allah ﷺ Hazrat Ali رضي الله عنه ko khusoosi taur par hukm diya tha, ke wo oonchi qabro'n ko zameen ke baraabar kar de'n. (Muslim, Tirmizi, Nasai, Musnad Ahmad, Al Haakim, Al Bayhaqi)

Hazrat Umar bin al-Haaris رضي الله عنه, Hazrat Sumaama رضي الله عنه se riwayat karte hain ke unho'n ne kaha: *"Rome mein hamara ek saathi faut ho gaya to Hazrat Fuzaala bin Obaid رضي الله عنه ne qabr ko zameen ke baraabar karne ka hukm diya aur farmaya ke maine Rasool Allah ﷺ is baat ka hukm dete hue suna hai"*. (Muslim)

¹ T: (چونا گچ) Ek tarah ka mazboot choona jo choone aur ret ya eent ka choora mila kar chunaai ya plaster ke liye taiyyaar kiya jaata hai [RKT]

Is Aqida Ka Fiqa Hanafi Se Radd

Ab aap Fiqa-Hanafi Ke nusoos mulaahaza farmaae'n:

“Qabro’n ko pukhta banana mamnoo hai”. (Kitab-ul-Aasaar az Imam Muhammad)

“Imam Muhammad al-Hasan se poocha gaya ke kya qabr ko pukhta banana makrooh hai?. To unho’n ne jawab diya: Haa’n”. (Kitab al Aasaar az Imam Muhammad: V1 P422)

Imam Sarakhsi رحمه الله Al Mabsoot mein farmate hain: *“Qabro’n ko pukhta na banao, kyunke Rasool Allah ﷺ se uski mumaaniyat saabit hai”*. (Al Mabsoot az Imam Sarakhsi: V2 P62)

Qaazi Khan apne fataawa mein farmate hain: *“Qabr ko pukhta na banaaya jaae aur na hi us par Qubba waghaera taameer kiya jaae, kyunke Imam Abu Hanifa رحمه الله se uski nahee¹ waarid hui hai”*. (Fataawa Qaazi Khan: V1 P194)

Imam Kaasaani ka irshad hai: *“Qabr ko pukhta karna makrooh hai aur Imam Abu Hanifa رحمه الله ne qabr par qubba waghaera banana makrooh samjha hai. Us mein maal ka ziyaa² hai. Albatta qabr par paani chidakne mein koi harj nahi, magar Imam Abu Yusuf رحمه الله se marwi hai ke paani chidakna bhi makrooh hai, kyunke usse qabr pukhta hoti hai”*. (Badaai as-Sanaai az Imam Kasaani: V1 P320)

Mulaahaza ho: Bahr ar-Raaqi (Eezan: V2 P209), Badaai as-Sanaai (Eezan: V1 P320), Fath al-Qadeer (Eezan: V1 P472), Raddul Mohtaar Alaa Durr al-Mukhtaar (Eezan: V1 P601), Fataawa Hindiya (Eezan: V1 P166), Fataawa Bazzaaziya (Eezan: V4 P81), aur Kanz ad-Daqaaiq (Badaai as-Sanaai az Imam Kasaani: P50) waghaera.

Qazi Ibrahim Hanafi farmate hain: *“Wo qubbe jo qabro’n par taameer kiye gae hain, unhe’n giraana farz hai. Kyounke Rasool Allah ﷺ ki maasiyat³ aur nafarmani par taameer kiye gae hain aur wo imaaraat jo Nabi ﷺ ki maasiyat par taameer ki gai ho use giraana masjid-e-*

¹ T: (نهي) Wo hukm jo kisi kaam ko rokne ke liye de’n, rok, mumaaniyat [RKT]

² T: (ضياع) Nuqsaan, tabaahi, barbaadi [RKT]

³ T: (مغصبة) Gunah, khataa, naafarmaani [RKT]

ziraar¹ ke giraane se bhi ziyaada zaroori hai". (Majalis al Abrar az Qazi Ibrahim: P129)

Rasool Allah ﷺ ka farman hai:

Allah Ta'ala Yahood-o-nasaara par laanat farmae, unho'n ne apne nabiyyo'n ki qabro'n ko sajdah-gaah bana liya hai.

لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ
أَنْبِيَائِهِمْ مَسَاجِدَ.

(Bukhari)

Ye to hain Kitab-o-Sunnat aur Fiqa Hanafi ki waazeh nusoos, magar barelwi qaum ko israar hai ke qabro'n ko pukhta karna aur un par qubbe waghaera banana zaroori hai.

Janab Ahmad Raza Khan Saahab Barelwi kehte hain: *"Qubbo'n waghaera ki taameer is liye zaroori hai taake mazaraat taiyyiba aam quboor se mumtaaz rahe'n aur awaam ki nazar mein haebat-o-azmat paeda ho"*. (Ahkaam-e-Shariyat: V1 P71)

Qabro'n Par Shame'n Raushan Karna

Chaadare'n daalna aur shame'n jalaana ye bhi jaaiz hai taake: *"Awaam jis mazaar par kapde aur amaame rakhe dekhe'n, mazaar-e-wali jaan kar uski tehqeer se baaz rahe'n aur taake ziyaarat karne waale ghaafilon ke dilon mein khushu-o-adab aae aur ham bayan kar chuke hain ke mazaraat ke paas auliya ikram ki rooh-e'n haazir hoti hain"*. (Ahkaam-e-Shariyat: V1 P71)

Mazeed likhte hain: *"Shame'n raushan karna qabr ki taazeem ke liye jaaiz hai, taake logo'n ko ilm ho ke ye kisi buzurg ki qabr hai aur wo usse tabarruk haasil kare'n"*. (Bareeq al-Manaar Bi-Shumoo al-Mazaar, Fataawa Rizwiya: V4 P144)

Ek aur Barelwi Aalim raqm-taraaz hain: *"Agar kisi wali ki qabr ho to*

¹ T: (مسجد ضرار) Rasool Allah ﷺ ne aesi ek masjid ko masmaar karwa diya tha jo munafiqeen ne Madina se baahar Masjid-e-Quba ke muqaable mein taameer kit hi. Us nai masjid ka maqsad musalmano mein phoot daalna tha. Munafiqeen ne Rasool Allah ﷺ ko bhi us masjid mein tashreef le chalne ki daawat deen-e-islam thi, magar Allah Ta'ala ne usse pehle hi Rasool Allah ﷺ ko unki niyyato'n se aagaah kar diya aur Aap ﷺ ne chand Sahaba رضی اللہ عنہم ko muqarrar farmaya ke us masjid ko gira diya jaae [RSB]

unki ruh ki taazeem karne aur logo'n ko batlaane ke liye ke wali ki qabr hai, taake log issey barkat haasil kare'n chiraagh jalaana jaaiz hai". (Jaa al Haq: P300)

Is Aqida Ka Hadees Se Radd

Ye to hain Barelwi akabireen ke fatwe! Magar hadees mein iski waazeh mumaaniyat aai hai.

Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai:

Rasool Allah ﷺ ne qabro'n ki ziyaraat ke liye aane waali aurato'n, qabro'n par sajda-gaah taameer karne waalo'n aur un par chiraagh raushan karne waalo'n par laanat farmai hai.

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ زَائِرَاتِ الْقُبُورِ
وَالْمُتَخَذِينَ عَلَيْهَا الْمَسَاجِدَ وَالشُّرُجَ.
(Abu Dawood, Tirmizi, Nasai)

Is Aqida Ka Fiqa Hanafi Se Radd

Mulla Ali Qaari Hanafi رحمته الله likhte hain: *"Qabro'n par chiraagh jalaane ki mumaaniyat is liye aai hai ke ye maal ka ziyaa hai aur is liye ke ye jahannam ke aasaar mein se hai aur is liye aai hai ke us mein qabro'n ki taazim hai"*. (Mirqaat az Mulla Ali Qaari: V1 P470)

Qazi Ibrahim Hanafi رحمته الله qabr-parasto'n ke usool zikr karte hue likhte hain: *"Aaj baaz gumraah logo'n ne qabro'n ka hajj karna bhi shuru kar diya hai aur uske tariqe waza' kar liye hain aur deen-o-shariyat ke mukhaalif umoor mein se ye bhi hai ke log qabro'n aur mazaaro'n ke saamne badi aajizi-o-inkisaari ka izhaar karte hue aur un par diye waghaera jalaate hain. Qabro'n par chaadare'n cadhaana, un par darbaan bithaana, unhe'n choomna aur unke paas rizq-o-aulaad waghaera talab karna, in sab umoor ka shariyat-e-Islamia mein koi jawaaz nahi"*. (Majalis al Abraar: P118)

Khud Ahmad Yaar ne Fataawa Aalamgeeri se naql kiya hai ke: *"Qabro'n par shame'n raushan karna bidat hai."*

Isi tarah Fataawa Bazaaziya mein bhi hai ke: *"Qabristan mein chiraagh lejaana bidat hai uski koi asal nahi"*. (Jaa al Haq: P302)

Ibne Aabideen farmate hain: *“Mazaaro’n par tel ya shama waghaera ki nazr cadhaana baatil hai”*. (Raddul Muhtar az Ibne Aabideen Shaami: V2 P139)

Allama Haskafi Hanafi farmate hain: *“Wo nazr-o-niyaaz jo awaam ki taraf se qabro’n par chadaai jaati hain, khwaah wo naqdi ki soorat mein ho ya tel waghaera ki shakl mein, wo bil-ijma baatil aur haraam hain”*. (Raddul Muhtar az Haskafi: V2 P139)

Fataawa Aalamgeeri mein hai: Qabro’n par rasuhni karna jahiliyat ki rasmo’n mein se hai. (Fataawa Aalamgeeri: V1 P178)

Allama Aaloosi Hanafi رحمہ اللہ farmate hain: *“Qabro’n par se chiraagh aur shama ko hataana zaroori hai. Aisi koi nazr jaaiz nahi”*. (Ruh-ul-Maani: V15 P219)

Isi tarah: *“Chaadar waghaera se qabr ko dhaanpna bhi durust nahi”*. (Fataawa Mataalib al Momineen)

Neez: *“Ye sab baatil hai. In kaamo’n se bachna chaahiye”*. (Fataawa Azeziya: P9)

Neez: *“Chiraagh jalaana aur chaadare’n cadhaana haraam hai”*. (Fataawa Shah Rafiuddin: P14)

Ulama-e-Ahnaaf, Hazrat Ali رحمہ اللہ ke mutaalliq bayan karte hain ke: *“Wo kisi aisi qabr ke paas se guzre jise kapde waghaera se dhaanp diya gaya tha, to Aap ﷺ ne usse mana farma diya”*. (Mataalib al Momineen)

In saari bidaat ka shariyat-e-Islamia mein koi wujood nahi aur na hi ye Quroon-e-Oola se saabit hain. Agar us mein kisi qism ka koi deeni faaeda hota to Saahaba Ikram رحمہم اللہ aur Taabaeen رحمہم اللہ waghaera se iska amal saabit hota. Balke, Rasool Allah ﷺ ne to dua farmai thi:

Aye Allah! Meri qabr ko mela-gaah
na banana ke uski pooja shuru kardi
jaae.

اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ.

(Mishkath al Masabeeh: Baab Al
Masajid; Muwatta Maalik)

Barelwi hazraat ne *Urso’n, Mahaafil-e-Milaad, Faatiha Ki Nazr, Qul, Giyarahwee’n* aur *Chaaleeswa’n* waghaera ki shakl mein bahut si is tarah ki bidaat ejaad kee’n, taake wo unke zariye se pet ki aag thandi kar sake’n. Wo likhte hain: *“Auliya Allah rahmat-e-Rab ke darwaze*

hain. Rahmat dawaazo'n se hi milti hai. Quran-e-Kareem mein hai:"

Wahee'n Zakariyya Ne Apne Rabb

Se Dua Ki.¹

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ:

(Surah Aale Imran: 38)

"Saabit hua ke Zakariya ﷺ ne Hazrat Maryam ﷺ ke paas khade ho kar bacche ki dua ki¹ Yaane Waliya ke paas dua karna baais-e-qubool hai". (Jaa al Haq: P335)

Urs Aur Mele

Neez: *"Qabro'n par Urs-e-Auliya ki khidmat mein haazri ka sabab hai aur ye taazeem 'شعائر الله' (sha-aairullah) hai aur us mein beshumar fawaaed hain. (Mawaaiz-e-Naeemia: P224)*

Ahmad Raza Saahab ke ek aur shagird kehte hain: *"Auliya Ikram ki qabro'n par urs karna aur faatiha padhna barkaat ka baais hai. Beshak Auliya Allah apni qabro'n mein zinda hain aur marne ke baad unki taaqato'n mein izaafa ho jaata hai". (Bahaar-e-Shariyat: V1 P56)*

Naeemuddin Muradabadi likhte hain: *"Urs karna aur us mauqe par raushni, farsh aur langar ka intizaam karna shariyat³ se saabit aur Rasool-e-Kareem ﷺ ki sunnat hai.*

Neez: *"Auliya ke mazaraat mein namaz padhna aur unki rooho'n se madad talab karna barakaat ka baais hai". (Risaala Al Mo'jiza al-Uzma al-Muhammadiya darj Fataawa Sadar-ul-Afaazil Naeemuddin Muradabadi: P160)*

"Wahaabiyo'n ka ye kehna ke qabro'n ko choomna shirk hai, ye unka ghulu hai". (Fataawa Rizwiya: V10 P66)

¹ T: Urdu pdf mein ye aayat baghaer tarjuma aur reference ke maujood hai, ye tarjuma Ahsan-ul-Kalaam, Darussalam Edition se liya gaya hai [RSB]

² ¹ Mulaahaza farmae'n ke kis tarha ye log Quran-e-Majeed mein maanawi tehreef ka irtikaab kar rahe aur nubuwat ki shaan mein gustaakhi kar rahe hain. Isse ye taassur milta hai ke *wilaayat nubuwat* se afzal hai aur yehi aqida hai gumrah Ibne Arbi Soofi ka. Ahmad Yaar Gujrati ne Hazrat Zakariya ﷺ ka muqaam-o-martaba Hazrat Maryam ﷺ se ghataa diya hai. [Al Ayaaz Billah]

³ ¹ Barelwi Shariyat se to ye saabit ho sakti hai, Islami Shariyat se saabit nahi hai!

Neez: “نَذْرٌ لِّغَيْرِ اللَّهِ” (Nazr Li Ghaerillah)¹ se aadmi mushrik nahi hota”. (Fataawa Rizwiya: V10 P207)

Qabro’n ke gird tawaaf karna bhi *Barelwi Shariyat* mein jaaiz hai: “Agar barkat lene ke liye qabr ke gird tawaf kiya to koi harj nahi”. (Bahaar-e-Shariyat az Amjad Ali Rizwi: V4 P133)

Is liye ke: “Auliya ki qabre’n ‘شُعَائِرُ اللَّهِ’ (sha-aairullah) mein se hain aur unki taazeem ka hukm hai”. (Ilm-ul-Quran az Ahmad Yar: P36)

Neez: “Tawaaf ko shirk tehra dena wahabiya ka gumaan-e-faasid aur mahez ghulu-e-baatil hai”. (Hikayaat-e-Razwiya: P46)

Urs ki wajah tasmiya: “Urs ko Urs is liye kehte hain, kyunke ye Uroos Yaane dulha Muhammad ﷺ ke deedaar ka din hai”. (Hikayaat-e-Razwiya: P146)

Ahmad Yaar Gujrati ka fatwa: “Namaz sirf uske peeche jaaiz hai, jo urs waghaera karta ho aur jo un cheezo’n ka mukhaalif ho, uske peeche namaz jaaiz nahi”. (Al Haq-ul-Mubeen az Ahmad Saeed Kazmi: 74)

Jashn-e-Milaad

Eid Milaad un Nabi ﷺ bhi ghaer-Islami eid hai. Quroon-e-Oola mein uska koi wujood nahi. Khud Deedaar Ali ne is baat ka eteraaf kiya hai ke Milaad Shareef ka salaf-e-saaliheen se Quroon-e-Oola mein koi suboot nahi. Ye baad mein ejaad hui hai. (Rasool al-Kalam Fee Bayan al-Maulid wal Qiyaam: P15)

Iske bawujood unka aqida hai ke: “Mehfil-e-milaad shareef munaqqid karna aur wilaadat-e-paak ki khushi manaana, uske zikr ke mauqe par khushbu lagaana, gulaab chidakna, sheerni taqseem karna, gharzye ke khushi ka izhaar jo jaaiz tareeq se ho, wo mustahab hai aur bahut hi baais-e-barkat. Aaj bhi itwaar ko isaai is liye eid manaate hain ke us din dastarkhwaan utraa tha aur Huzoor ﷺ ki tashreef-aawari us maaida² se kahee’n badhkar nemat hai. Lihaaza unki wilaadat ka din bhi yaum-ul-eid hai”. (Jaa al Haq: V1 P231)

¹ T: Ghaerullah ke liye nazr maangna [RSB]

² T: (مَائِدَة) Dastar-khwaan ya mez waghaera jis par khaana rakha hua ho [RSB]

Neez: *“Milaad Shareef Quran-o-Hadees aur Malaaiika-o-Paeghambaro’n se saabit hai”*. (Eezan: V1 P231)

Neez: *“Milaad Malaaiika ki sunnat hai, usse shaetaan bhaagta hai”*. (Jaa al Haq: V1 P233)

Deedar Ali likhte hain: *“Milaad Sunnat aur Waajib hai”*. (Rasool al-Kalam Fee Bayan al-Maulid wal Qiyaam: P58)

Neez: *“Zikr-e-Milaad ke waqt khade hone ka Quran-e-Majeed (kaunse Quran-e-Majeed?) mein hukm hai”*. (Eezan: P60)

Aur yehi Deedar Ali hain, jinho’n ne kaha hai ke Milaad Shareef ki asal Quroon-e-Oola se saabit nahi.

Janab Barelwi kehte hain: *“Milaad shareef mein rulaa dene waale qisse bayan karna najaaiz hai”*. (Eezan: P60)

Akl-o-Shurb Ke Bahaane

Barelwi qaum ne akal-o-sharb ko dawaam bakhshne ke liye is tarah ki bidaat jaari ki hain aur deen-e-Islam ko ghaer-sharai rusoom-o-riwaaj ka majma’ bana diya hai. Is silsile mein unho’n ne Nabi-e-Mohtaram ﷺ ke muqaddas naam ko bhi istemaal kiya, taake khaane peene ka bazaar ba-khoobi garam ho sake.

Islami Taalimaat

Halaanke Sarwar-e-Kaenaat ﷺ ka irshad-e-giraami hai:

Jisne Deen ke muaamale mein koi nai cheez ejaad ki, use radd kar diya jaaega.

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا فَهُوَ رَدٌّ.
(Bukhari; Muslim)

Neez:

Deen mein nai-nai rasmo’n se bacho, har nai rasm bidat hai, aur har bidat gumraahi hai. (Musnad Ahmad, Abu Dawood, Tirmizi; Ibne Majah)

إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، كُلِّ مُحَدَّثَةٍ بِدْعَةٌ،
وَكُلِّ بِدْعَةٍ ضَلَالَةٌ.

Aur khud ahd-e-Nabawi ﷺ mein Aap ﷺ ne apne kisi azeez ki eid-e-

milaad nahi manaai aur na hi unki wafaat ke baaad *Qul* waghaera karwaae. Aap ﷺ ke beto'n aur betiyo'n, Aap ﷺ ki zauja mutahhara Hazrat Khadeeja aur Aap ﷺ ke chacha Hazrat Hamza ki wafaat Aap ﷺ ki zindagi mein hui. Magar Aap ﷺ ne maujooda rasm'o'n mein se koi rasm adaa nahi ki. Agar in rasm'o'n ka koi faaeda hota ya esaal-e-sawaab ka zariya hote'n, to Aap ﷺ zaroor amal farmate aur Saahaba Ikram ko bhi iski talqeen farmate (raizallahu taala alaehim ajmeen).

Agar kisi ki qabr par urs waghaera karna baais-e-sawaab aur husool-e-barkat ka sabab hota to, Khulafa-e-Rashedeen ﷺ kisi soorat mein bhi usse mehroom na rehte. Nabi ﷺ ke saath unse ziyaada mohabbat kisko ho sakti hai? Magar un mein kisi se bhi is qism ke amaal saabit nahi. Maaloom hua, ye sab rasme'n kasb-e-moaash¹ ke liye waza' ki gai hain. Sawab-o-barakaat ka husool mahez dhoka hai.

Shah Waliullah Mohaddis Dahelwi رحمہ اللہ farmate hain: *“Nabi ﷺ ne kisi qabr ki taraf khusoosi taur par safar karne se mana farmaya hai aur qabro'n par hone waali bidaat bahut buri hain. Khud Aap ﷺ ne apni qabr ko mela na banne ki dua farmai thi”*. (Hujjatulla al-Baaligha: V2 P77; Tafhimaat Ilaahiya: V2 P64)

Mashoor Hanafi Mufasssir Qaazi Sanaullah Paanipati farmate hain: *“Aajkal kuch jaahil logo'n ne qabro'n ke paas ghaer-sharai harakaat shuru kardi hain, unka koi jawaaz nahi. Urs waghaera aur raushni karna sab bidaat hain”*. (Tafseer-e-Mazhari az Qazi Sanaullah: V2 P65)

Qabro'n Ke Gird Tawaaf

Qabro'n ke gird tawaaf ke baare mein Ibne Nujaim al-Hanafi ka irshad hai: *“Kaaba ke siwa kisi doosri cheez ke gird tawaf Kufr hai”*. (Al Bahr ur Raaiq)

Mulla Ali Qaari رحمہ اللہ wazaahat farmate hain: *“Rauza-e-Rasool ﷺ ke gird tawaaf karna bhi jaaiz nahi, kyonke ye Kaabatullah ki khaasiyat hai. Aaj kal jo kuch jaahil logo'n ne mashaaiikh aur ulama ka labaada odh kar ye kaam shuru kar diya hai, unka koi etebaar nahi. Unka ye fe'l jahaalat par mabni hai”*. (Sharha Al Manaasik az Mulla Ali Qari)

¹ T: Rozi kamaana, rozi ka husool, zariya-e-aamdani [RKT]

Jaha'n tak Eid-e-Milaad ka taalluq hai, to ye saatwee'n sadi hijri mein ek bidati badshah Muzaffaruddin ki ejaad hai.

“Wo ek fuzool kharch baadhshah tha, Milaad manaaya karta tha, wo sabse pehle shakhs tha jisne ye kaam shuru kiya”. (Al Qaul Al Mo'tamad Fee Amal al-Maulid az Ahmad Muhammad Masri)

Neez: *“Wo har saal taqreeban 300,000 rupiye us bidat par kharch kiya karta tha”*. (Dol al Islam az Imam Zahabi (rah): V2 P102)

Neez: *“Uske daur mein ek bidaati alim Umar bin Dahiyya ne bhi uska saath diya, badshah ne use 1000 dinar inaam diya”*. (Al Bidaaya wan Nihaaya az Imam Ibne Kaseer: V13 P144)

“Al Bidaaya wan Nihaaya mein Umar bin Dahiyya ke mutaalliq likha hai ke: Ye jhoota shakhs tha, logo'n ne uski riwayat par etebaar karna chhod diya tha aur uski bahut ziyaada tazleel ki thi”. (Al Bidaaya wan Nihaaya az Imam Ibne Kaseer: V13 P145)

Imam Ibne Hajar رحمته الله ne uske bare mein farmaya hai: “Ye bahut jhoota shakhs tha. Ahadees khud waza' karke unhe'n Nabi ﷺ ki taraf mansoob kar deta tha. Salaf-o-saaliheen ke khilaaf bad-zabaani kiya karta tha. Abul Aala Asbahaani ne uske mutaalliq ek waaqia naql kiya hai ke: Wo ek din mere waalid ke paas aya, uske haath mein ek musalla bhi tha. Usne use chooma aur aankho'n se lagaaya aur kaha ye musalla bahut baa-barkat hai. Maine is par kai hazaar nawaafil adaa kiye hain aur baitullah shareef mein is par baith kar Quran-e-Majeed khatam kiya hai. Ittifaq aisa hua ke usi roz ek taajir mere waalid ke paas aya aur kehne laga: Aap ke mehman ne aaj mujhse bahut mehnga jaenamaz (musalla) khareeda hai. Mere waalid ne wo musalla jo mehman Umar bin Dahiyya ke paas tha, use dikhaaya to taajir ne kaha ke yehi wo jaae namaz hai jo usne mujhse aaj khareeda hai. Us par mere waalid ne use¹ bahut sharinda kiya aur ghar se nikaal diya. (Lisaan al Mizaan az Imam Ibne Hajar رحمته الله : V4 P296)

Behre-haal aise shakhs ne us badshah ki taa'eed ki aur milaad ke silsile mein uska saath diya.

¹ T: Umar bin Dahiyya ko [RSB]

Eid-e-Milaad isaaiyo'n ki mushabihat mein jaari ki gai hai, Islami shariyat se uska koi taalluq nahi.

Mehfil-e-milaad mein Barelwi Aala Hazrat milaad padhte waqt khade ho jaate hain. Unka aqida hota hai ke maazallah Rasool Allah ﷺ khud us mein haazri ke liye tashreef laate hain. Barelwi hazraat aksar ye sher padhte hain:

Dam ba-dam padho durood, Huzoor حضور بھی ہیں یہاں موجود۔
bhi hain yaha'n maujood.

Inka kehna hai: *"Milaad shareef ke zikr ke waqt qiyaam farz hai"*.
(Anwaar as-Saatia az Abdul Samee Barelwi: P250)

Halaanke Sarwar-e-Kaenaat ﷺ farmaya karte the: *"Jise ye baat acchi lagti hai, ke log uske liye taazeeman qiyaam kare'n, uska thikana jahannam hai"*. (Tirmizi; Abu Dawood)

Isi liye Saahaba Ikram ﷺ Aap ﷺ ko dekh kar khade nahi hua karte the, kyonka unhe'n pataa tha ke Aap ﷺ use na pasand farmate hain. (Tirmizi [Hasan])

Barelwi hazraat par taajjub hai ke wo Nabi-e-Paak ﷺ ka yaum-e-milaad Aap ﷺ ki taareekh-e-wafaat ke roz manaate hain. Kyouнке Aap ﷺ ne 12 Rabi-ul-Awwal ko intiqaal farmaya tha. Aap ﷺ ki taareekh-e-wilaadat 9 Rabi-ul-Awwal hai aur jadeed taqweem¹ se ye saabit ho chuki hai. Aur usse bhi ziyada taajjub is baat par hai ke chand saal qabl barelwi hazraat use *baarah wafaat* kaha karte the, magar ab *baarah wafaat* se badal kar eid-e-milaad kar diya.

Jaha'n tak *Qul, Saatwe'n, Daswe'n aur Chaaliswe'n* waghaera ka taalluq hai, ye sab khud saakhta bida'at hain. Naa Rasool Allah ﷺ se unka suboot milta hai, na Ashaab-e-Rasool ﷺ se aur na hi Fiqa-e-Hanafi se. Haqiqat mein ye log Hanafi nahi, kyonke ye Fiqa-e-Hanafi ki paabandi nahi karte. Unki alag apni fiqa hai, jis par ye amal-paera hain.

Fiqa-e-Hanafi ke Imam Mulla Ali Qaari رحمہ اللہ farmate hain: *"Hamaare mazhab ke ulama ka ittifaaq hai ke Teeja aur Saatwa'n waghaera jaaiz*

¹ T: (تَقْوِیم) Aam saalaana jantri, calender [RKT]

nahi”. (Mirqaat Sharha Mishkat al Masabeeh: V5 P482)

Ibne Bazzaaz Hanafi رحمہ اللہ farmate hain: *“Teeja aur Saatwa’n waghaera Makrooh hai. Isi tarah makhsoos dino’n mein isaal-e-sawaab ke liye khana pakaana aur khtam waghaera bhi makrooh hain”*. (Fataawa azaaziya: V4 P81)

Magar barelwi hazraat kisi shakhs ke mar jaane ke baad uske wurasa par *Qul* waghaera karna farz qaraar dete hain aur isaal-e-sawaab ke bahaane shikam parwari ka samaan muhiyya karte hain.

Giyarahwee’n ke mutaalliq Barelwi Qaum ka eteqaad hai: *“Giyarahwee’n taareekh ko kuch muqarrara paiso’n par Faatiha paabandi se ki jaae to ghar mein bahut barkat rehti hai. Kitab (Yaazdah Majaalis) ‘یازده مجالس’ mein likha hai ke Huzoor Ghous-e-Paak raziallahu ta’ala ahno, Huzoor علیہ السلام ki baarhawee’n Yaane 12 tareeq ke milaad ke bahut paaband the. Ek baar khwaab mein Sarkar ne farmaya ke Abdul Qadir! Tum ne baarhawee’n se hamko yaad kiya, ham tumko Giyarahwee’n dete hain. Yaane log Giyarahwee’n se tumko yaad karenge. Ye sarkari atiya hai”*. (Jaa al Haq: V1 P270)

Ye hai Giyarahwee’n aur (Yaazdah Majaalis) ‘یازده مجالس’ se uski azeem ush-shaan daleel. Na-maaloom kaun-kaun se din unho’n ne husool-e-barkat ke liye waza’ kar rakhe hain. Barelwi mazhab mein Jumeraat ki roti bhi bahut maaroof hai. Kyouнке: *“Jumerat ke roz momino’n ki roohe’n apne gharo’n mein aati hain aur darwaze ke paas khadi ho kar dard-naak awaaz se pukarti hain ke: Aye mere gharwaalo’n! Aye mere baccho’n! Aye mere azizo’n! Ham par sadqa se meherbaani karo. Chunache maiyyat ki rooh apne ghar mein Juma ki raat ko aakar dekhti hai ke uski taraf se sadqa kiya gaya hai ya nahi?”* (Risaala Ityaan al-arwaah dar Majma’ Rasaail: V2 P69; Jaa al Haq: V1 P262)

Sirf Jumeraat ke roz hi roohe’n sadqa-o-khaerat ka mutaalaba karne ke liye nahi aate’n, balke: Eid, Juma tul Mubaarak, Aashura aur Shab-e-Baraat ke mauqe par bhi aati aur is qism ka mutaalaba karti hain. (Atiyaan al Arwah: P70)

Akl-o-sharb ke liye ejaad ki jaane waali barelwi hazraat ki ‘Rasm Khatam Shareef’ juhala mein bahut mashoor hai. Unke mullaao’n ne

pet ke liye indhan faraaham karne ki gharz se is rasm ko riwaaj dekar shariyat-e-Islamia ko bahut badnaam kiya hai. Is rasm se ulama ikram ke waqaar ko bhi sakht dhachka laga hai aur hamare yaha'n ye rasm mohiyya hota rahe, baaqi kisi cheez se unhe'n koi gharz nahi.

Ujrat Le Kar Quran Padhna

Isi tarah ye hazraat kisi sarmayadaar ke ghar ekatthe hokar Quran-e-Majeed khatm karte hain aur phir uska sawab maiyyat ko hiba kar dete hain. Sarmayadaar khush ho jaata hai ke chand tikko'n ke ewaz uska aziz bakhsha gaya aur ye hazraat khush ho jaate hain ke thode se waqt mukhtalif anwaa' ke khane bhi mil gae aur jeb bhi garam ho gai, halaanke Fuqaha-e-Ahnaaf ki saraahat hai: *“Ujrat lekar Quran khatm karne ka sawab khud padhne waale ko nahi milta, maiyyat ko kaese pohonchhega?”* (Sharha Ad Durriya az Mehmood bin Ahmad Hanafi)

Imam Aeni رحمته اللہ علیہ farmaate hain: *“Is tarah Quran-e-Majeed khatm karke ujrat lene waala aur dene waala dono'n gunahgaar hain. Is tarah karna jaaiz nahi”*. (Al Binaaya Sharha Hidayah: V3 P65580)

Ibne Aabideen رحمته اللہ علیہ likhte hain: *“Aisa karna kisi mazhab mein jaaiz nahi, uska koi sawab nahi milta”*. (Majma' Rasaail az Ibne Aabideen: P173-174)

Imam Shaami رحمته اللہ علیہ naql karte hain: *“Quran-e-Majeed ujrat par padhna aur phir uska sawab maiyyat ko hiba karna kisi se saabit nahi hai. Jab koi shakhs ujrat lekar padhta hai to use padhne ka sawaab nahi milta, phir wo maiyyat ko kya hiba kar sakta hai”*. (Majma' Rasaail az Ibne Aabideen: P175)

Rab-e-Ta'ala ne farmaya:

Aur Tum Meri Aayato'n Ko Thodi
Qeemat Mein Na Becho.

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا
(Surah-al-Baqara: 41)

Mufasssireen kehte hain: Yaane us par ujrat na lo. (Tafseer-e-Tabri, Tafseer Ibne Kaseer; Tafseer Qurtubi)

Sharha Aqida Tahaawiya mein hai: *“Kuch logo'n ka ujrat dekar Quran-e-Majeed khatm karwana aur phir uska sawab maiyyat ko hiba karna, ye salaf-o-saaliheen mein se kisi se bhi saabit nahi aur na is tarah*

sawab maiyyat tak pohonchta hai. Ye aise hi hai jaise koi shakhs kisi ko ujrat dekar usse nawaafil waghaera padhwaae aur unka sawab maiyyat ko hiba kar de. Uska koi faaeda nahi. Agar koi shakhs ye wasiyyat karke jaae ke uske maal mein se kuch hissa Quran-e-Majeed ki tilawat karke use hiba karne waalo'n ko diya jaae, to aisi wasiyyat baatil hai". (Sharha Aqeeda Tahawiya: P517)

Behrehaal is bidat ka zaati khwahishaat ki takmeel se to taalluq ho sakta hai, deen-o-shariyat se koi taalluq nahi!

Tabarrukaat Waghaera Ki Ziyaarat

Barelwi hazraat ne maal-o-daulat jama karne ke liye 'Tabarrukaat' ki bidaat bhi ejaad ki hai, taake *Jubba-o-Dastaar* ki ziyaarat karaake duniyawi daulat ko sameta jaae.

Barelwi Aala Hazrat likhte hain: "*Auliya ke tabarrukat 'شعائر الله' (sha-airullah) mein se hain, unki taazeem zaroori hai*". (Muqaddama Risaala Badr al-Anwaar; Majma' Rasaail az Ahmad Raza Khan: V2 P8)

Mazeed: "*Jo shakhs tabarrukaan sharifa ka munkir ho, wo Quran-o-Hadees ka mukir aur sakht jaahil, khaasir¹ aur gumraah faajir hai*". (Badr al-Anwaar az Ahmad Raza Khan: P12)

Neez: "*Rasool Allah ﷺ ki taazeem ka ek juzv ye bhi hai ke jo cheez Huzoor ﷺ ke naam se pehchaani jaati hai, uski taazeem ki jaae*". (Badr al-Anwaar az Ahmad Raza Khan: P21)

Chunache kisi bhi cheez ko Rasool Allah ﷺ ki taraf mansoob kardo aur phir uski ziyarat karwaake sadqe khaerat aur nazraane jama karne shuru karo. Koi zaroorat nahi tehqeeq ki ke is 'Tabarruk' ka waaqai Aap ﷺ se koi taalluq hai bhi ya nahi?

Janab Barelwi tasreeh farmate hain: "*Uske liye kisi sanad ki haajat nahi, balke jo cheez Huzoor-e-Aqdas ﷺ ke naam-e-paak se mashoor ho, uski taazeem 'شعائر دين' (sha-aai-e-deen) mein se hai*". (Badr al-Anwaar Al Fasal al Raabe: P43)

¹ T: (خاسير) Nukhsaan uthaane waala aur naa-kaam [RKT]

Taazeem ka tariqa kya hai? Janab Ahmad Raza bayan karte hain: “Dar-o-deewaar aur tabarrukaat ko mas karna aur bosa dena, agarche un imarato’n ka zamaana aqdas mein wujood hi na ho..... iski daleel? Majnu’n ka qaul.....kya khoob kisi ne kaha hai:

Main laila ke shehro’n par guzarta
hu’n to kabhi us deewaar ko bosa
deta hu’n to kabhi us deewaar ko
aur ye shaher ki mohabbat ki wajah
se nahi, balke ye to shaher waalo’n
ki mohabbat hai.

امر علی الدیار دیار لیلی، اقبل ذالجدار و ذالجدار
وماحب الدیار شغفن قلبی، و لكن حب من سكن الدیار.
(Risaala Abr al-Maqaal dar Majma’
Rasaail: V2 P141)

Neez: “*Hatta ke buzurgo’n ki qabr par jaane ke waqt darwaze ki chaukhat choomna bhi jaaiz hai*”. (Eezan: V2 P159)

Barelwi Qaum ke nazdeek Madina Munawwara aur buzurgo’n ki qabro’n ko choomna hi nahi, balke mazaaro’n waghaera ki tasweero’n ko choomna bhi zaroori hai. Barelwi Saahab irshad karte hain: “*Ulama-e-deen naal-e-mutahhar-o-rauza Huzoor Syedul Bashar Aalaihe Afzal as Salaat-o-Akmal As Salaam ke naqshe kaaghazo’n par bananne aur unhe’n bosa dene, ankho’n se lagaane aur sar par rakhne ka hukm farmate rahe*”. (Eezan: V2 P144)

Neez: “*Ulama-e-deen un tasweero’n se dafaa’-e-amraaz-o-husool-e-aghraaz ke liye tawassul farmate the*”. (Abr al-Maqaal fi Qiblati al-Ijlaal az Barelwi: P143)

Barelwi Aala Hazrat, Huzoor-e-Akram ﷺ ke naal-e-mubaarak ki khayaali tasweer ke fawaaed bayan karte hue likhte hain: “*Jiske paas ye naqsha-e-mutabarrika ho, zaalimo’n aur haasido’n se mehfooz rahe. Aurat dard-e-zeh¹ ke waqt apne daahine haath mein rakhe, asaani ho. Jo hamesha paas rakhega muazziz ho aur use ziyaarat-e-rauza-e-rasool naseeb ho. Jis lashkar mein ho na bhaage, jis qaafila mein ho na lute. Jis kashti mein ho, na doobe. Jis maal mein ho, na churaaya jaae. Jis haajat mein isse tawassul kiya jaae, poori ho. Jis muraad ki niyyat se*

¹ T: (دُردِ زِه) Wo takleef jo haamila ko bacche ki paedaish se kuch der pehle shuru hoti hai, baccha paeda hone ka dard [RKT]

paas rakhe’n, haasil ho”. (Badr al-Anwaar Fee Adaab al Asaar: P40)

In khurafaat aur daur-e-jahiliyyat ki khurafaat mein koi farq nahi hai. Sarwar-e-Kaenaat ﷺ ne in khurafaat ko khatm kiya tha, ye log dobaraar unhe’n zinda kar rahe hain.

Khan Saahab naql karte hain: *“Agar ho sake to is khaak ko bosa de jise naal mubaarak ke asar se na haasil hui warna uske naqsha hi ko bosa de”*. (Abar al Maqaal Fee Qiblah al Jalal az Barelwi: P143)

Mazeed: *“Us naqshe ke likne mein ek faaeda ye hai ke jise asal rauza aaliya ki ziyarat na mili, wo uski ziyarat karle aur shauq se use bosa de ke ye missal us asal ke qaayam-muqaam hai”*. (Eezan: P148)

Neez: *“Rauza Munawwra Huzoor pur Noor Syed Aalam ﷺ ki naql sahih bila-shubah muazzamaat-e-deeniya se hai. Uski taazeem-o-takreem barwajah sharai har musalman sahih-ul-imaan ka muqtazaae-imaan¹ hai”*. (Badr al-Anwaar Fee Adaab al Asaar: P53)

Tasweer ki ziyarat ke adaab-e-bayan karte hue likhte hain: *“In cheezo’n ki ziyarat ke waqt Huzoor ﷺ ka tasawwur zehen mein laae’n aur darood shareef ki kasrat kare’n”*. (Eezan: P56)

Ek jagah likhte hain: *“Huzoor ﷺ ke naal mubaarak ke naqsha ko mas karne waale ko qiyamat mein khair-e-kaseer milegi aur duniya mein yaqinan nihaayat acche aesh-o-ishrat aur izzat-o-sarwar mein rahega. Use qiyamat ke roz kamiyaabi ki gharz se bosa dena chaahiye, jo us naqshe par apne rukhsaar ragde uske liye bahut ajeeb barkate’n hain”*. (Majma’ Rasaail az Ahmad Raza Khan: P144)

Andaza lagaae’n, Barawil Hazraat ki in harkaat aur buth-parasti mein kya farq reh jaata hai?

Apne haatho’n se ek tasweer banaate hain aur phir Rasool Allah ﷺ ka tasawwur apne zehen mein laakar use choomte, apni aankho’n se lagaate aur apne gaalo’n par ragadte hain aur phir barkat ke husool ki ummeed karte hain.

¹ T: (مُقْتَضَاً اِيْمَان) Imaan ka taqaaza [RSB]

Ek taraf to tasweer aur mujassame ki is qadr taazeem karte, aur doosri taraf Allah Rabbul Izzat ki shaan mein is qadr gustaakhi aur be-adabi ke kehte hain: *“Naal shareef (joote ka mujassma) par Bismillah likhne mein koi harj nahi”*. (Majma’ Rasaail az Ahmad Raza Khan: P304)

Nazr-o-Niyaaz

Janab Ahmad Raza Saahab in mushrikaana rusoom ki asal gharz-o-ghayaat ki taraf aate hain: *“Zaair¹ ko chaahiye ke wo kuch nazr kare, taake usse musalmano’n ki iaanat ho. Is tarah se ziyarat karne waale aur karaane waale dono’n ko sawaab hoga. Ek ne saadat-o-barkat dekar unki madad ki aur doosre ne mataa’e-qaleel se faaeda pohonchaya. Hadees mein hai ‘Tum jisse ho sake ke apne musalman bhai ko nafa pohonchae’ to use chaahiye ke nafa pohonchae (tarz-e-istidlaal mulaahaza farmae’n) hadees mein hai: “Allah apne bando’n ki madad mein hai, jab tak banda apne bhai ki madad mein hai”. Khusoosan jab ye tabarrukaat waale Hazaraat Sadaat Ikraam ho’n, to unki khidmat aala darje ki barkat-o-saadat hai”*. (Badr al-Anwaar Fee Adaab al Asaar: P50)

Ye hai Barelwi Deen-o-Shariyat aur ye hain uske buniyadi usool-o-zawaabit! Awaam ko bewaqoof banaa kar kis tarah ye log apna kaarobaar chamkaana chaahte aur apni tijoriya’n bharna chaahte hain.

Kya ye tasawwur kiya ja sakta hai ke Islam tasaweer aur mujassamo’n ki taazeem ka hukm de? Unhe’n bosa dene aur haath se choone ko baais-e-barkat bataae aur phir us par cadhaawe cadhaane ki targheeb de? Haasha wa Kalla!

Heelah-Aqsaat

Deen ko nafa-bakhsh tijaarat banaa lene waale baaz Barelwi Mullaaon ne awaami sarmaae ko dono’n haatho’n se lootne ke liye baaz aisi bidaat ejaad ki hain, jo khullam-khulla Kitab-o-Sunnat ke khilaaf elaan-e-baghawat hain. Barelwi hazraat ka aqida hai ke agar kisi ne saari zindagi na namaz padhi ho na roze rakhe ho’n, marne ke baad

¹ T: (زائر) Ziyaarat karne waala, ziyaarat ko jaane waala [RKT]

duniyawi maal-o-mataa' kharch kar ke use bakhshwaaya ja sakta hai. Jise ye log heelah-asqaat ka naam dete hain.

Iska tariqa mulaahaza farmae'n aur Barelwi Zehniyat ki daad de'n: "Maiyyat ki umr ka andaza lagaa kar mard ki umr se 12 saal aur aurat ki umr se 9 saal (nabaaligh rehne ki kam-az-kam muddat) kam kardiye jaae'n. Baqiya umr mein andaza lagaaya jaae ke aise kitne faraaez hain, jinhe'n wo na adaa kar saka ho aur na qaza. Uske baad har namaz ke liye sadqa fitr ki miqdaar bataur fidiya khaerat kardi jaae. Sadqa fitr ki miqdaar nisf saa'¹ gandum ya ek saa' jau hai. Is hisaab se ek din ki witr samet 6 namazo'n ka fidya taqreeban 12 ser, ek maah ka 9 man aur shamsi saal ka 108 man hoga. (Ghayatal Ehtiyaat Fee Jawaaz Heelah al-Isqaat dar Bazl al-Jawaaiz: P34 (Lahore Edition))

Is Aqide Ka Quran Se Radd

Quran-e-Kareem mein hai:

Bila-shubha Wo Zaalim Jo Yateemo'n Ka Maal Khaate Hain, Wo Haqiqat Mein Apne Pet Mein Jahannam Ki Aag Bhar Rahe Hain, Aise Log Jahannam Mein Daakhil Honge.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا

(Surah-an-Nisa: 10) .(۱۰)

Neez farmaya:

Aur Koi Bojh Uthaane Waala Kisi Doosre Ka Bojh Nahi Uthaaega.

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ

(Surah-al-Isra: 15)

Neez:

Aur Ye Ke Insaan Ke Liye Bas Wohi Kuch Hai Jiski Us Ne Saae Ki.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۚ

(Surah-an-Najm: 39)

Magar barelwi hazraat ne namaaloom ye heele kaha'n se akhaz kiye hain?

¹ T: (صاع) Ek wazan ya paimaana jo taqreeban saadhe-teen (3 ½) ser aur baaz ke nazdeek teen (3) ser ek (1) chataak ya 234 tole ke baraabar hota hai, jau ya gandum naapne ka paimaana [RKT]

Unka maa-khaz Islam ke alaawa koi aur deen to ho sakta hai, Shariyat-e-Islamia mein unka koi wujood nahi!

Kehte hain ke apne aziz ko bakhshwane ke liye itni daulat shayad hi koi kharch kare, phir us mein takhfeef¹ ke liye doosre kai heele bayan karte hain, taake use istitaa-at se bahar samajh kar bilkul hi tark na kar diya jaae.

Jo log in heelo'n ke qaayal nahi hain, unke mutaalliq unka irshad hai ke: *"Wahaabi waghaera ko duniya se rukhsat hone waalo'n ke saath na koi khair-khwaahi hai aur na fuqara-o-ghuraba (barelwi mullao'n) ke liye jazba-e-hamdardi"*. *"Agar koi shakhs hisaab ke mutaabiq fidiya adaa kare, to kya accha hai"*. (Hilyatul Asqaat: 35)

Agar har mohalle ke log apne aizza² ko bakhshwane ke liye in heelo'n par amal shuru kar de'n to in mullaao'n ki to paancho'n ghee mein ho jaae'n.

In heelo'n se be-namazo'n aur roza-khoro'n ki taadaad mein izaafa to ho sakta hai, barelwi akabireen ki tijoriya'n to bhar sakti hain, magar azaab ke mustahiq murdo'n ko bakhshwaya nahi ja sakta. Kyounke, in heelo'n ka na Quran mein zikr na Hadees mein. Jisne duniya mein jo kamaaya, aakhirat mein uska phal paaega. Agar nek hai to use in heelo'n ki zaroorat nahi aur agar bad hai to use inka koi faaeda nahi!

Angothe Choomna

Anguthe choomna bhi ek bidat hai, jiska hadees se koi suboot nahi. Barelwi hazraat is bidat ko saabit karne ke liye man-ghadat mauzoo riwayat zikr karte hain.

Janab Barelwi likhte hain: *"Hazrat Khizr (عليه السلام) se marwi hai ke jo shakhs 'أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ' (Ash Hadu Anna Muhammadar Rasool Allah) sunkar apne angutho'n ko choomega aur phir apni aankho'n par lagaega, uski aankhe'n kabhi na dukhengi"*. (Muneer-ul-Aen Fee Hukm Taqabul al-Ibhaameen dar Fataawa Rizwiya: P383)

¹ T: Kam karna, kami, ikhtisaar, halka karna, aaraam [RKT]

² T: (أَعَزَّة) Kumbe ke log, rishtedaar, ahle qaraabat [RKT]

Janab Ahmad Raza ne is riwayat ko Imam Sakhawi se naql kiya hai.

Is Aqide Ka Fiqa Hanafi Se Radd

Jabke Imam Sakhawi رحمہ اللہ ne is hadees ko zikr karke likha hai: *“Is riwayat ko kisi soofi ne apni kitab mein naql kiya hai. Iski sanad mein jin raawiyoon ke asmaa hain. Wo muhaddiseen ke nazdeek majhool aur ghaer-maarooif hain. Yaane khud-saakhta sanad hai aur phir Hazrat Khizr عليه السلام se kisne suna hai? Uska bhi koi zikr nahi”*. (Al Maqasid al Hasanah az Imam Sakhawi)

Yaane Imam Sakhawi jis riwayat ko soofiya ke khilaaf istemaal kar rahe hain, us par tanqeed kar rahe hain aur use mauzoo¹ riwayat qaraar de rahe hain. Janab Ahmad Raza mukammal ilmi bad-dayaanati ka suboot dete hue ek ghaer-Islami bidat ko riwaaj dene ke liye usse istidlaal² kar rahe hain.

Imam Siyuti رحمہ اللہ likhte hain: *“Wo tamaam riwayaat, jin mein anguthoon ko choomne ka zikr hai, wo mauzoo aur man-ghadat hain”*. (Taiseer al Maqaal az Imam Siyuti)

“Isi tarah Imam Sakhawi, Mulla Ali Qaari, Muhammad Taahir Al Fatani aur Allama Shukani رحمہم اللہ waghaera ne un tamaam riwayaat ko mauzoo qaraar diya hai”. (Tazkira al Mauzooaat az Fatani, Mauzooaat az Mulla Ali Qari, Al Fawaaed al Mujamma-aat az Imam Shaukani)

Lekin Janab Ahmad Raza Saahab ko israar hai ke: *“Anguthe choomne ka inkaar ijma-e-ummat (barelwi ummat) ke manaafi hai”*. (Muneer al Aen dar Fataawa Rizwiya: V2 P488)

Mazeed: *“Ise wohi shakhs najaaiz kahega, jo Syed-ul-Anaam عليه السلام ke naam se jalta hai”*. (Eezan: V2 P496)

Kafan Par Mukhtalif Duaae’n Likhna

Barelwi khurafaat mein se ye bhi hai ke wo kehte hain: *“Jisne Laa ilaaha illallah Wahdahu La- Sharika Lahu لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ”* ye

¹ T: (مَوْضُوع) Gadhi hui hadees, jhooti hadees [RKT]

² T: Daleel, suboot, daleel pesh karte hue [RKT]

saari dua likh kar maiyyat ke kafan mein rakh di, wo qabr ki tangiyo'n se mehfooz rahega aur munkar-nakeer uske paas nahi aaenge". (Fataawa Raziwya: V4 P127)

Isi tarah barelwi hazraat ne 'Ahd Naama' ke naam se ek dua waza' kar rakhi hai, jiska koi suboot nahi. Uske mutaalliq unka aqida hai ke: *"Use jis shakhs ke kafan mein rakha jaae, Allah iske tamaam gunah maaf kardega"*. (Fataawa Raziwya: V4 P129)

Ahmad Yaar likhte hain: *"Ahd-naama dekh kar maiyyat ko yaad aajaata hai ke usne nakireen ko kya jawab dena hai?"* (Jaa al Haq: P340)

Qabr Par Azaan Dena

Barelwi hazraat Kitab-o-Sunnat aur khud Fiqa Hanafi ki mukhaalifat karte hue bahut si aisi bidaat ka irtikaab karte hain, jinka salaf-o-saaliheen se koi suboot nahi milta. Un mein se ek Qabr par Azaan dena bhi hai.

Khan Saahab Barelwi likhte hain: *"Qabr par Azaan dena mustahab hai, usse maiyyat ko nafa hota hai"*. (Fataawa Rizwiya: V1 P315)

Neez: *"Qabr par Azaan se shaetaan bhaagta hai aur barakaat naazil hoti hain"*. (Jaa al Haq: V1 P315)

Is Aqide Ka Fiqa Hanafi Se Radd

Halaanke Fiqa Hanafi mein waazeh taur par iski mukhaalifat ki gai hai.

Allama Ibne Hammam رحمہ اللہ farmate hain: *"Qabr par azaan waghaera dena ya doosri bidaat ka irtikaab karna durust nahi. Sunnat se faqat itna saabit hai ke Nabi ﷺ jab Jannat-ul-Baqee mein tashreef le jaate to farmate: '...السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِينَ' iske alaawa kuch saabit nahi, in bidaat se ijtinaab karna chaahiye"*. (Abr al Maqaal Fee Qiblah al Jalaal: P143)

"Aaj kal Qabr par Azan dene ka riwaaj hai, iska koi suboot nahi, ye bidat hai". (Badr al-Anwaar Fee Adab al Asaar: P38)

Mahmood Balakhi رحمہ اللہ ne likha hai: *"Qabr par azaan dene ki koi haesiyat nahi"*. (Eezan: P40)

Behrehaal ye hain barelwi hazraat ki wo taalimaat jo na sirf Kitab-o-Sunnat ke khilaaf hai, balke Fiqa Hanafi ke bhi khilaaf hain. Halaanke barelwi qaum fiqa hanafi ka paband hone ka daawa karti hai.

Allah Ta'ala se dua hai ke wo hame'n Sunnat par amal-paera hone aur bidaat se ijtinaab karne ki taufeeq ataa farmae. Ameen.

Baab 4: Barelwiyat Aur Takfeeri Fatwe

Aam Musalmaano Ki Takfeer

Barelwi hazraat ne akabireen-e-millat-e-Islamia ki jis andaz se takfeer ki hai, unhe'n *Mulhid*, *Zindeeq* aur *Murtad* qaraar diya hai aur unhe'n *Ghaleez* aur *Najis* gaaliyo'n se nawaaza hai. Kisi shakhs ka us par jazbaati hona aur jawaban wohi tarz-o-usloob ikhtiyaar karna agarche fitri taqaaza hai. Magar hamara andaaz choonke musbat¹, naram aur ghaer-mutashaddidaana hai. Lihaaza ham kufr ke fatwe ko zikr karne ke bawujood apne usloob mein kisi qism ki tabdeeli nahi aane denge. Waise bhi momin ki ye shaan nahi ke wo laan-taan ka usloob-o-andaaz ikhtiyaar kare.

Barelwi Mazhab ke paerukaaro'n ne apne makhsoos aqaaid-o-nazariyat ko Islam ka naam de rakha hai. Unke nazdeek Allah Ta'ala ke tamaam ikhtiyaraat Auliya ke paas hain. Unke khud-saakhta buzurgan-e-deen hi khalq ki shunwaa aur unki haajat-rawaai karte hain. Wo *ilm-e-ghaib* rakhte hain aur aanan-faanan poori duniya ka chakkar laga kar apne mureedo'n ki takaleef ko door karte hain, unhe'n dushmano'n se najaat ataa karte aur masaaib-o-mushkilaat se chutkaara dete hain. Unke paas nafa-o-nuqsaan pohonchaane, murde ko zinda karne aur gunah-gaaro'n ko bakhshne jaise ikhtiyaraat maujood hain.

Wo jab chaahe'n *Baarish Barsaade'n*, jise chaahe'n ataa karde'n aur jise chaahe'n mehroom rakhe'n. Haewanaat unke farmabardar hain, farishte unke darbaan hain. Wo hashar-o-nashr aur hisaab-o-kitaab ke waqt apne paerukaaro'n ki madad karne par qaadir hain. Zameen-o-aasmaan mein unhi ki badshahi hai. Jab chaahe'n ek hi qadam mein

¹ T: (مُثَبِّت) Daleel waghaera se saabit-shuda, saabit kiya hua, jis mein behtari [RKT]

arsh par chale jaae'n aur jab chaahe'n wo samandaro'n ki taho'n mein utar jaae'n. Sooraj unki ijaazat ke baghaer-tuloo nahi hota. Wo andhe ko beena kar sakte aur kodhi ko shifa de sakte hain. Marne ke baad unki quwwat-o-taaqat mein haeratnaak had tak izaafa ho jaata hai. Dilo'n ke raaz jaanne waale aur maut-o-hayaat ke maalik hain.

Ye tamaam ikhtiyaraat jab buzurgan-e-deen ke paas hain to kise kya zaroorat hai ke wo Allah Ta'ala ko pukaare, masaajid ka rukh kare, raat ki taareekiyo'n mein uth kar wo apne Rabb ke huzoor gid-gidaae?

Wo kis peer ke naam ki nazr-o-niyaaz dega, apne aapko uska mureed bana lega, wo khud hi uski nighbaani karega, masaab mein uske kaam aaega aur qiyamat ke roz use jahannam se bacha kar jannat mein daakhil kar dega.

Ahle Hadees Ki Takfeer

Zaahir hai jiski aql salaamat ho aur Islam ki taalimaat se adna waaqifiyat bhi rakhta ho, wo to in aqaaid ko tasleem nahi karsata. Wo to Rab-e-kaenaat ko apne Khaaliq-o-Maalik-o-Raaziq aur Daata-o-Haajat-rawaa maanega aur makhlooq ko uska mohtaj aur uske bande tasawwur karega. Wo insaan hokar insaan ki ghulami ikhtiyaar nahi kar sakti. Bas yehi qusoor tha Ahle Hadees ka!

Unho'n ne in hinduaaona-o-mushriknaana aqaaid ko na maana, chunache wo Janab Ahmad Raza Khan Saahab Barelwi aur unke paerukaaro'n ke takfeeri fatwo'n ka nishaana ban gae.

Ahle Hadees ne kaha ke hame'n Janab Barelwi ki itaa-at ka nahi, balke Kitab-o-Sunnat ki itaa-at ka hukm diya gaya hai.

Unhe'n Sarwar-e-kaaenaat ﷺ ka ye irshad azeez tha:

Main tumhare andar 2 cheeze'n
 chode ja raha hu'n, jab tak unhe'n
 mazbooti se thaame rakhoge,
 gumraah nahi hoge. Kitabullah aur
 Sunnat-e-Rasool ﷺ.

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمَا

بِهِمَا كِتَابُ اللَّهِ وَسُنَّةَ رَسُولِهِ.

(Mishkat Shareef)

Yehi ek jurm tha, jo unhe'n maqtaal¹ le gaya aur un par fatwo'n ki bochaad hui aur wo *Kaafir, Zindeeq, Mulhid* aur *Murtad* tehre!

Irshad-e-Baari Ta'ala hai:

Allah Ta'ala Aur Uske Rasool Ki Farmabardari Karo, Taake Tum Par Rahem Kiya Jaae.

أَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

(Surah Aale Imran: 132)

Allah Aur Uske Rasool Ki Itaa-at Karo Aursse Na Phiro, Halaanke Tum Sun Rahe Ho.

أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ.

(Surah-al-Anfaal: 20)

Aye imaan Waalo! Allah Ta'ala Aur Iske Rasool Ki Hi Ataa-at Karo.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ.

(Surah-an-Nisa: 59)

Allah Ta'ala ne Quran-e-Majeed mein apni aur apne Nabi ﷺ ki itaa-at-o-farmabardari ka hukm diya hai. Magar Barelwi aqaaid-o-afkaar ke dalaael choonke Kitab-o-Sunnat se mohiyya nahi hote aur Ahle Hadees sirf Kitab-o-Sunnat par iktifa karte aur logo'n ko usi ki taraf daawat dete hain. Chunace, barelwi hazraat ko un par sakht ghussa tha, ke ye unke kaarobar-e-zindagi ko kharab aur unki chamakti hui dukano'n ko veeraan kar rahe hain.

Yehi qusoor Imam Muhammad bin Abdul Wahhab Najdi رحمه الله aur unke sathiyo'n ka tha.

Deobandiyo'n Ki Takfeer

Barelwi hazraat ke nazdeek Deobandi bhi deen-e-ilsam se khaarij hain. Unka qusoor ye tha ke wo unke taraashe hue qisse kahaniyo'n par imaan nahi laae aur Janab Ahmad Raza ki paerawi nahi ki.

Mulki Shuara Aur Maahireen-e-Taaleem Ki Takfeer

Tamaam wo shuara hazraat, jinho'n ne muaashare ko ghaer-Islami riwajaat se paak karna chaaha, wo bhi bari-alwi hazraat ke nazdeek

¹ T: Qatl kiye jaane ka muqaam, maare jaane ka muqaam [RKT]

Kuffar-o-Murtaddeen qaraar paae. Unka qusoor tha ke wo logo'n ko ye kyun batlaate hain ke khaanqaahi nizaam aur aastaano'n par hone waali khurafaat-o-bidaat ka Islam se koi taalluq nahi.

Maahireen-e-taaleem bhi *kaafir-o-murtad* qaraar paae, kyonke wo taaleem ke zariye *shirk-o-jahaalat* ki taareekiyo'n ka muqabla karte aur muaashare se hinduaana rasmo'n ko khatm karne ke liye aawaaz buland karte the aur usse in (barelwi mullaao'n) ka karobar khatm ho sakta tha.

Mujahideen Ki Takfeer

Tehreek-e-Khilaafat Ke Baaniyo'n Ki Takfeer

Isi tarah tehreek-e-azaadi ke hero, muslim siyasatdaan, tehreek-e-khilaafat ke qaaideen, angrez ke khilaaf alam-e-baghaawat buland karne waale aur jihaad ki daawat dete waale bhi barelwiyo'n ke fatwo'n aur dushmani se mehfooz na reh sake, kyonke wo Janab Barelwi ke afkaar se muttafiq na the.

Barelwi hazraat ki takfeeri machine gun ki zad se shayad hi koi shakhs mehfooz reh saka ho. Har wo shakhs unke nazdeek kaafir-o-murtad tehraa, jiska zara shia aqaaed bhi unse ikhtilaaf hua. Hatta ke bahut se aise log bhi unki takfeer se na bach sake, jo aqaaid-o-afkaar mein to unse muttafiq the, magar wo mukhalifeen ko kaafir kehne par aamaada na hue. Jabke barelwi hazraat ke nazdeek mukhalifeen ke kufr-o-irtidaad mein shak karne waala bhi kaafir hai. Iska zikr mufasssal¹ aaraha hai!

Unho'n ne apne ek saathi Abdul Baari Luckhnawi ko bhi Kaafir qaraar de diya, kyonke unho'n ne baaz ulama ko kaafir qaraar dene se inkaar kar diya tha. (Masheeh Dimagh Majnoon: P14 [Bareilly Edition]) Chunache is mauzoo par ek mustaqil kitab tasneef ki 'At Taari ad-Daari li-Hafwaat Abdul Baari'.

Janab Ahmad Raza aur unke saathi is jumle ko baar-baar dohrate hain!

¹ T: (مُفَصَّل) Tafseer-o-tashreeh ke saath bayaan kiya hua, khol kar bayan kiya gaya, waazeh [RKT]

“Jisne falaa’n ke kufr mein shak kiya, wo bhi kaafir! Ya Jo use...!” ❶¹

Allama Abdul Hai Lucknawi رحمه الله Ki Raae

Mashoor Islami kaatib Maulana Abdul Hai Luckhnawi رحمه الله Ahmad Raza Khan Saahab ke haalaat ka zikr karte hue likhte hain: *“Janab Ahmad Raza Saahab fiqhi aur kalaami masaaail mein bahut mutashadid the. Bahut jald kufr ka fatwa laga dete. Takfeer ka parcham utha kar musulmano ko kaafir qaraar dene ki zimmedari unho’n ne khoob nibhaai. Bahut se unke sathi bhi paeda ho gae jo us silsile mein unka saath dete rahe. Janab Ahmad Raza har islaahi tehreek ke mukhaalif rahe, bahut saare risaale bhi unki takfeer ko saabit karne ke liye tehreer kiye”*.

“Harmain Sharifaain ke ulama se unke khilaaf fatwe bhi liye. Istifta mein aise aqaaid unki taraf mansoob kiye jin se wo bari uz zimma the. Imam Muhammad Qasim Nanotwi, Allama Rasheed Ahmad Ganghoi, Maulana Khaleel Ahmad Sahranpuri aur Maulana Ashraf Ali Thanwi rahimahulla waghaera ko musalman nahi samajhte the aur barmala² unke kufr-o-irtidaad³ ke fatwo’n ka izhaar karte the. Apni kitab Husaam-ul-Harmain mein likhte hain: “Jo shakhs unke kufr aur azaab mein zara sa bhi shak kare, wo bhi kaafir hai. Janab! Ahmad Raza Saahab sari zindagi musulmano par kufr ke fatwe lagaane mein masroof-o-mashghool rahe, hatta ke kufr ke fatwe ko ek maamooli amr tasawwur kiya jaane laga aur unke is amal ki wajah se Hindustan ke musalman ikhtilaaf-o-intishaar ka shikaar ho gae”. (Nuzhatul Khawaatir az Imam Abdul Hai Luckhnawi: V8 P39)

Ahle Hadees Ki Takfeer Ka Sabab

Takfeer-e-Muslimeen mein Janab Barelwi tanha nahi the, balke unke muttabieen ne bhi musulmano ko kuffaar-o-murtaddeen ke us zumre mein shaamil karne ke liye choti ka zor sarf kiya. Ahle Hadees ka iske alaawa kya jurm tha ke wo awaam ko shirk-o-bidaat se ijtinaab ki

¹ ❶ Iska zikr aage mufassalan aaega.

² T: (بَرْمَلَا) Khullam-khula, elaaniya [RKT]

³ T: (اِئْتِدَاد) Islam ke baad kufr, murtad hona [RKT]

talqeen karte aur ikhtilaaf ke waqt Kitab-o-Sunnat hi se hidayat-o-rehnumai haasil karne ki daawat dete the.

Allah Ta'ala ka farman hai:

Agar tumhari Aapas Mein Ikhtilaaf **فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ**
Ho Jaae To Iske Hal Ke Liye Allah Aur **وَالرَّسُولِ.** (Surah-an-Nisa: 59)
Iske Rasool , Yaane Kitab-o-Sunnat
ki taraf rujoo karo.

Isi tarah Ahle Hadees ki daawat hai ke Ummat-e-Muhammadiya ﷺ par Rasool Allah ﷺ ke alaawa kisi ki itaa-at-o-ittiba farz nahi. Khwaah wo kitna bada wali, mohaddis aur imam hi kyon na ho.

Hadees mein hai: *“Jab tak tum Kitab-o-Sunnat ki itaa-at karte rahoge, gumraah nahi hoge”*. (Mishktah al Masabeeh)

Ahle Hadees ne Paak-o-Hind mein hinduaana rusoom-o-riwaaj ko islami tehzeeb ka hissa banne se roka aur bidaat-o-khurafaat ka khul kar muqaabla kiya. Unho'n ne kaha ke deen-e-islam ke mukammal ho jaane ke baad ab kisi nai cheez ki zaroorat nahi rahi.

Aaj Maine Tumhare Liye Tumhara **الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ**
Deen Mukammal Kar Diya Aur Tum **نِعْمَتِي.** (Surah-al-Maaida: 3)
Par Apni Nemat Poori Kardi.

Deen-e-Islam Ahd-e-Nabawi ﷺ mein hi mukammal ho chuka tha, deen mein kisi nae masle ki ejaad bidat hai, bidat ke mutaalliq irshad-e-Nabawi ﷺ hai:

Jo deen mein koi nai cheez ejaad **مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا فَهُوَ رَدٌّ.**
kare, use rad kar diya jaae. (Mishkat al Masabeeh)

Ek riwayat mein hai:

Sab se buri cheez deen mein nai **فَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ،**
ejadaat hain. Har nai cheez bida'at **وَكُلُّ بِدْعَةٍ ضَالَّةٌ، وَكُلُّ ضَالَّةٍ.**
hai aur har bida'at gumraahi. (Eezan)

Neki aur sawaab ke tamaam kaamo'n ko Allah Ta'ala aur uske Rasool

ﷺ ne bayan farmadiya hai. Ahd-e-Nabawi ﷺ ke baad ejaad hone waali rusoom-o-riwaaj aur bidaat deen-e-Islam ka hissa nahi, unhe'n musratad kar diya jaae.

Ahle Hadees ualam ne isi baat ki taraf daawat di. Barelwi hazraat ne us daawat ko apne aqaaid-o-nazariyat ke manaafi samjha. Kyouнке us daawat mein unke meley, urs-o-milaad, teeje-o-chaaliswe'n, qawwali aur gaane bajaane, raqs-o-suroor ki mehfile'n aur shikam-parwari-o-khwaahishat-e-nafsani ki takmeel ke liye ejaad ki jaane waali doosri bidaat khatre mein pad jaati thee'n.

Chunache unho'n ne Ulama Ahle Hadees ko apna badtareen dushman samjha aur unke khilaaf takfeer-baazi ki muhim¹ shuru kardi.

Is silsile mein unho'n ne sabse pehle Wahaabi Tehreek ke sarkhael² Shah Ismail Shaheed رحمه الله ko nishana banaaya. Kyouнке *Shirk-o-Bidaat* ke khilaaf khullam-khulla elaan-e-jung karne waale wo sabse pehle shakhs the. Wo Tauheed-o-Sunnat ka parcham lekar nikle aur kufr-o-bidaat ke aiwaano'n mein zalzale paeda karte chale gae.

Unho'n ne jab dekha ke hinduaana aqaaid islami tehzeeb ka hissa ban rahe hain, hudoodullah muattal ho chuki hain, islami sha-air ka mazaq udaaya ja raha hai aur jaahil soofiya ghalat nazariyat ka parchaar kar rahe hain. Wo Kitab-o-Sunnat ki raushni mein sahih islami daawat ka jhanda lekar uthe aur angrezo'n ke khilaaf amali jihaad ke saath-saath shirk-o-bidaat ke toofaan ka bhi muqaabla karne ke liye maedaan mein utar aae.

Unho'n ne apni kitab Taqwiya tul Imaan^{①3} mein logo'n ko tauheed ke aqide ki taraf daawat di. Ghaerullah se fariyaad-rasi jaise aqaaid ko baatil saabit kiya aur taqleed-o-jumood aur mazhabi taassub ki bhi beekh-kuni⁴ ki. Shah Ismail Shaheed رحمه الله angrezo'n aur sikho'n ke

¹ T: (مُهم) Bada bhaari ya dushwaar-guzaar kaam, zaroori kaam [RKT]

² T: (سَرخِيل) Kisi jamaat ya giroh ka sardaar, leader, qaaed, chief, leader [RKT]

³ ① Imam Muhammad bin Abdul Wahab رحمه الله ki Kitab ut Tauheed aur Taqwiyyatul Eman ek doosre se bahut had tak mushaba hain aur dono'n ek hi tarz par likhi gai hain.

⁴ T: (بيخ کُنِي) Neest-o-naabood karne ka amal, nuqsaan pohonchaana [RKT]

khilaaf jihaad mein mashgool rahe aur dars-o-tadrees aur waaz-o-tableegh ke zariye bhi musulmano ko Tauheed ka sabaq dete rahe. Din ko jihaad karte, raato'n ko qiyaam karte, youn musalsal mehnat aur jaddo-jahad se shirk-o-bidaat ka muqabla karte hue wo raah-e-haq mein shahaadat paa-gae. Wo is aayat ka misdaq the:

Allah Ta'ala Ne Momino'n Se Unki Jaane'n Aur Unka Maal Kharee Liya Hai Aur Iske Badle Mein Unke Liye Jannat Likh Di Hai Wo Allah Ta'ala Ke Raate Mein Jihad Karte Hain Aur Kaafiro'n Ko Qatl Karte Karte Khud Bhi Shaheed Ho Jaate Hain.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ
وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي
سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ
(Surah-at-Tauba: 111)

Shah Ismail Shaheed رحمته Ki Takfeer

Shah Saheed رحمته ke baad unho'n ne unki daawat ke janasheen Syed Imam Nazeer Hussain Muhaddis Dehelwi رحمته ko takfeeri muhim ka nishana banaaya. Unka qusoor ye tha ke unho'n ne Hadees ki nashr-o-isha-at mein us waqt maujood poori duniya ke ulama se ziyada kirdar adaa kiya. Unke shagirdo'n ne duniya bhar mein uloom-e-hadees ke ahya ke liye musalsal mehnat ki aur dars-o-tadrees mein masroof rahe. Isi bina par misri mufakkir Rasheed Rida ne likha hai: *"Agar hamare Hindustani Ahle Hadees bhai hadees ke uloom ka ehtimaam na karte to shayad in uloom ka bahut se ilaaqo'n mein wujood khatam ho jaata"*. (Miftah Kanuz As Sunnah Muqaddama Syed Rashed Rida: Page 'ق')

Kyounke: *"Bahut se muqallideen hadees ki kitabo'n ka siwaae tabarruk ke koi faaeda nahi samajhte the"*. (Eezan)

Janab Barelwi ne Shah Shaheed aur Syed Nazeer Hussain رحمته ko kaafir qaraar diya. Shah Shaheed رحمته ki takfeer ke liye unho'n ne ek mustaqil risala 'الكوكبة الشهابية في كفریات الوبابية' (Al Kaukabah ash-Shabiyyah Fee Kufriyaat al-Wahaabiyya) tehreer kiya. Uski ek ibaaarat mulaahaza ho: *"Aye sarkash munaafiqo'n aur faasiqo'n! Tumhara bada (Shah Ismail Shaheed) ye gumaan karta hai ke Rasool Allah ﷺ ki taareef aam insaano'n se bhi kam hai, Rasool Allah ﷺ se bughz-o-adaawat tumhare mu'n se zaahir hogai. Jo tumhare seeno'n mein hai, wo usse bhi ziyada*

hai. Tum par shaetaan ghaalib aachuka hai. Usne tumhe'n khuda ki yaad aur Nabi ﷺ ki taazeem bhulaadi hai. Quran mein tumhari zillat-oruswaai bayan ho chuki hai. Tumhari kitab Taqwiyyatul Imaan asal mein Tafwiyyat-ul-Imaan hai, Yaane wo imaan ko zaaya kar dene waali hai". (Al Kaukabah ash-Shabiyyah Fee Kufriyaat al-Wahaabiyya az Ahmad Raza Khan: P8)

Mazeed irshad farmate hain: *"Wahaabiya aur unke peshwa (Shah Ismail) par bawajoooh kaseer qatan yaqinan kufr laazim aur hasb-e-tasrihaat¹ fuqaha-e-ikram un par hukm kufr saabit-o-qaayam hai aur bazaahir unka kalma padhan unko nafa nahi pohoncha sakta aur kaafir hone se nahi bacha sakta aur unke peshwa ne apni kitab Taqwiyyatul Imaan mein apne aur apne sab paeruo'n ke khullam-khulla kaafir hone ka saaf iqraar kiya hai".* (Eezan: P10)

Ab zara unke kaafir hone ka sabab bhi mulaahaza farmae'n. Likhte hain: *"Ismail Dehelwi kehta hai ke ek shakhs ki taqleed par jame rehna, bawujood uske ke apne Imam ke khilaaf sareeh ahadees maujood ho'n, durust nahi, uska ye kehna uski kufriyaat mein se hai".* (Eezan: P49)

Yaane Imam Ismail Shaheed رحمه الله is liye kaafir hain ke wo kehte hain ke Sareeh Ahadees ke muqaable mein kisi ke qaul par amal karna jaaiz nahi hai. Ye unki kufriya baato'n mien se hai.

Likhte hain: *"Unhe'n kaafir kehna fuqahaa-an² waajib hai. Waazeh ho ke wahaabiya mansoob Ibne Abdul Wahab Najdi hain. Ibne Abdul Wahaab unka muallim-e-awwal tha. Usne Kitab ut Tauheed likhi, Taqwiyyatul imaan uska tarjuma hai".*

"Unka peshwa Nadji tha, us firqa mutafarriqa, yaane wahaabiya ismailiya aur uske Imam naahanjaar par jazman³, qatan, yaqeenan, ijmaalan bawajah kaseerah⁴ kufr laazim hai aur bila-shubah jamaaheer fuqaha-e-ikram ki tasreehat-e-waaziha par ye sabke sab murtad-o-kaafir hain". (Eezan: P60)

¹ T: (تَضَرِيح) Wazaahat, saraahat, tauzeeh [RKT]

² T: (فقهَاء) Islami fiqa aur qawaneen mein mahaarat ki wajah se [RSB]

³ T: (جَزْمًا) Etemaad, yaqeen, mukhta, mustahkam [RKT]

⁴ T: Bahut se asbaab-o-wujuhaat ki wajah se [RSB]

Ek aur jagah kehte hain: *“Ismail Dehelwi kaafir-mahez tha”*. (Damaan-e-Baagh Mulhiq Subhan as-Sabooh: P134)

Ek dafa unse poocha gaya ke Ismail Dahelwi ke mutaalliq kya irshad hai? to jawab diya: *“Mera aqida hai, wo misl yazeed ke hai. Agar use koi kaafir kahe to use roka na jaae”*. (Malfuzaat: V1 P110)

“Ismail Dahelwi sarkash, taaghi¹, shaetaan-e-laeen ka banda daaghi tha”. (Al Amn wal Ulaa az Ahmad Raza Khan: P 112)

Neez: *“Imam-ul-Wahaabiya Yahoodi khayaalaat ka admi hai”*. (Eezan: P195)

Unki kitab Taqwiyyatul Imaan ke baare mein irshad farmate hain: *“Taqwiyyatul Imaan, imaan ko barbad kar dene waala wahaabiya ka jhoota quran hai”*. (Eezan: P72)

Neez: *“Muhammad ﷺ ne uske jadeed Quran, Taqwiyyatul Imaan ko jahannam pohonchaya”*. (Al Amn wal Ulaa az Ahmad Raza Khan: P 195)

Is par bhi mustazaad: *“Taqwiyyatul Imaan waghaera sab kufri qaul, najis, bol-o-bazaar hain. Jo aisa na jaane, zindeeq hai”*. (Daamaan Baagh Subhan as Subooh: P134)

“Us kitaab ka padhna Zina aur Sharaab-noshi se bhi badtar hai”. (Al Ataaya an-Nabawiyya Fee Al Fatawa ar-Razwiya Majma’ Fataawa az Barelwi: V6 P183)

Zaahir hai ye saara ghaez-o-ghazab is liye hai ke Taqwiyyatul Imaan ki wajah se bahut se logo’n ko hidaayat naseeb hui aur wo shirk-o-qabr-parasti ki laanat se taaib² hokar Allah Ta’ala ki wahdaaniya ke qaayal hue.

Janab Barelwi ba-khoobi waaqif the ke us kitab ko padhne waala mutaassir hue baghaer nahi reh sakta, chunache unhoe’n ne uske padhne ko haraam qaraar de diya.

Taqwiyyatul Imaan qurani aayaat aur ahades-e-nabawiya ﷺ se bhari hui hai aur padhne waala jab ek hi mauzu par is qadar aayaat ko

¹ T: (طاغی) Sarkash, baaghi [RKT]

² T: (تَائِب) Tauba karne waala, gunaah se baaz aane waala [RKT]

mulaahaza karta hai to haeraan-o-shashdar¹ reh jaata hai ke ye tamaam aayaat barelwi aqaaid-o-afkaar se mutasadam hain aur unke mafhoom ka barelwi mazhab ke buniyadi nazariyat se koi taalluq nahi.

Us kitab ka qaari taraddud ka shikaar hokar bil-aakhir is natije par pohonchta hai ke wo jin aqaaid ka hamil hai unka shariyat-e-Islamia se koi waasta nahi aur wo apne shirkiya aqaaid ko chod kar Tauheed-o-Sunnat par amal-paera ho jaata hai. Janab Barelwi ko is baat ka bahut dukh tha. Chunache khud badalne ki bajaee Taqwiyatul Imaan ko apne bughz-o-hasad ka nishaana banaate rahe.

Quran-e-Kareem mein hai:

Jabke Allah Ka Zikr Kiya Jaee To Unke Dil Dar Jaate Hain, Aur Jab Un Par Uski Aayato'n Ki Tilaawat Ki Jaee To Unka Imaan Badha Deti Hain.

إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا.
(Surah-al-Anfaal: 2)

Aur Jab Wo Rasool Par Naazil Kiya Gaya Kalaam Sunte Hain To Aap Dekhte Hain Ke Unki Aankhe'n Aasuo'n Se Beh Rahi Hai, Uski wajah Ye Hai Ke Unho'n Ne Haq Ko Pehchaan Liya Hai.

وَإِذَا سَبَّحُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ.
(Surah-al-Maaida: 83)

Behrehaal Quran-e-Kareem ki tilaawat aur use samajhne ke baad koi shakhs bhi barelwi aqaaid se tauba kiye bahgair nahi reh sakta.

Isi tarah Nabi ﷺ ke irshadaat-o-farameen sunkar kisi momin ke liye unhe'n tasleem kiye baghear chaara nahi:

Aur Kisi Momin Mard Aur Kisi Momin Aurat Ko Ye Haq Nahi Ke Jab Allah Aur Uska Rasool Kisi Muaamale Ka Faisla Kar De'n To Unke Liye Apne Muaamale Mein Unka Koi Ikhtiyaar (baaqi) Rahe.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ.
(Surah-al-Ahzaab: 36)

¹ T: (شَشْدَرِ بُونَا) Haeraan-o-pareshaan hona, haerat-zada hona [RKT]

Hidaayat Ke Wazeh Ho Jaane Ke
Baad Jo Shakhs Allah Ke Rasool Ki
Mukhaalifat Karega Aur Momino'n
Ke Raaste Ke Alaawa Kisi Aur Ki
Paerawi Karega, Ham use Gumraahi
Ki Taraf Pher De'nge Aur Jahannam
Mein Dakhal Kare'nge... Aur
Jahannam Buraa Thikaana Hai.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ
الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا
تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١٥﴾
(Surah-an-Nisa: 115)

Jo Allah Ka Rasool Kahe, Is Par
Amal Karo Aur Jisse Roke, Issey Ruk
Jao.

وَمَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ
عَنْهُ فَانْتَهُوا ﴿٧﴾ (Surah-al-Hashr: 7)

Ab jis shakhs ka bhi ye imaan ho ke Allah aur uske Rasool ﷺ ke farman ke muqaable mein kisi ke qaul ki koi haesiyat nahi, to zaahir hai wo jab shirk-o-bidaat ke khilaaf Taqwiayatul Imaan mein maujood aayaat-o-ahadees padhega, to wo razakhaani afkaar-o-nazariyat par qaayam nahi reh sakega aur ye cheez Khan Saahab aur unke saathiyo'n par bidaat-o-khurafaat aur nazr-o-niyaz ke zariye se haasil hone waale muaash ko band karne ka baais thi. Lihaaza unho'n ne ye saare fatwe saadir farma kar apne ghusse ka izhaar kiya.

Syed Nazeer Hussain Mohaddis Dehelwi رحمہ اللہ Ki Takfeer

Syed Nazeer Hussain Mohaddis Dehelwi رحمہ اللہ, ke jinhe'n Janab Barelwi kaafir-o-murtad qaraar dete the, unke mutaalliq Maulana Syed Abul Hasan Ali Nadwi رحمہ اللہ ke waalid Allama Abdul Hai Luckhnawi رحمہ اللہ Allah Ta'ala ki kitab '*Nuzhatul Khawaatir*' ki ek ibaarat yaha'n naql ki jaati hai, jis mein Aap رحمہ اللہ ne Syed Nazeer Hussain Mohaddis ke ahwaal bayan kiye hain. Wo likhte hain: "*Hazrat Hussain bin Mohsin al-Ansaari farmate hain ke Syed Nazeer Hussain yakta-e-zamaana the. Iilm-o-fazl aur hilm-o-burd-baari mein unka koi saani na tha. Wo Kitab-o-Sunnat ki taalimaat ki tarah logo'n ki rehnumai farmate the, Hindustan ke ulama ki aksariyat unki shagird hai*".

Hasad ki binaa par kuch log unki mukhaalifat bhi karte rahe, magar unke hasad ki wajah se us jaleel-ul-qadr Imam-o-Mohaddis ki izzat

mein kami ki bajaee izaafa hota raha.

Khud Allama Abdul Hai رحمہ اللہ farmate hain: *“Imam Nazeer Hussain Mohaddis Dahelwi رحمہ اللہ ki ilmi jalaalat par tamaam ulama ka ittifaq hai. Aap رحمہ اللہ ne dars-o-tadrees aur iftaa ke zariye islami uloom ki khidmat ki. Main khud 1312h mein unka shagird raha hu’n. Usool-e-hadees aur usool-e-fiqa mein unse ziyaada koi shakhs na tha. Quran-o-Hadees par unhe’n mukammal uboor haasil tha. Taqwa-o-parhezgaari mein bhi unki koi misaal na thi. Hama-waqt dars-o-tadrees ya zikr-o-tilaawat mein masroof rehte. Ajam-o-Arab mein unke talamiza ki taadad bahut ziyaada hai. Wo apne daur ke Raees-ul-Mohaddiseen the”.*

“Doosre aimma ki tarah unhe’n bhi bahut si aazmaisho’n ka saamna karna pada”.

“Angrez dushmani ke ilzaam mein giraftaar kiye gae. Ek saal jail mein rahe, rihaa hone ke baad dobara dars-o-tadrees mein mashghool hogae. Phir hijaz tashreef le gae, waha’n Aap رحمہ اللہ ke oopar haasideen ne bahut se ilzamaat lagaae. Aapko giraftaar kar liya, magar baree hone par ek din baad chod-diya gaya”.

“Aap waapas Hindustan tashreef le aae. Yaha’n bhi aap par takfeeri fatwo’n ki bauchaad kardi gai. Aapne tamaam takaleef bardasht karke Hindustan ko Quran-o-Hadees ke uloom se munawwar kiya aur asbiyyat-o-jamood ki zanjeero’n ko pash-pash kiya”.

“Aap Allah Ta’ala ki nemato’n mein se ek nemat the. Arz-e-hindustan par aapke bahut ziyada ehsanaat hain. Quran-o-Hadees ke uloom se dilchaspi rakhne waale aapki ilmi qadr-o-mazilat par muttafiq hain. Jazallahu Khaira”. (Nuzhatul Khawaatir: V8 P498)

Mazeed farmate hain: *“Syed Nazeer Mohaddis رحمہ اللہ ziyada tar tadrees mein mashghool rahe. Is liye aapki tasnifaat bahut ziyaada nahi. Aapki mashoor tasaneef mein Meyaar-ul-Haq, Suboot-ul-Haq, Majma’ al Fataawa, Risaala al-Walaa bi-Ittiba an-Nabi ﷺ, ‘وقعة الفتوى ودافعة البلوى’, Waqa’tul Fataawa wa Daafia’tul Balwa aur Risaala Fee Ibtal Amal al-Maulid shamil hain”.*

“Albatta Aapke fataawa ko agar jama kiya jaae to kai zakheem jilde’n taiyyar ho jaae’n. Aapke shagirdo’n ke kai tabaqaat hain. Un mein se jo maaroof-o-mashoor hain, unki taadaad 1000 ke lag-bhag hai. Baqiyya shagird hazaaro’n se mutajaawiz hain”.

“Aap ﷺ ke mashoor talaamiza mein Syed Shareef Hussain, Maulana Abdullah Ghaznawi, Maulana Abdul Jabbar Ghazwani, Maulana Muhammad Basheer al-Sahsawaani, Syed Ameer Hussain, Maulana Ameer Ahmad al-Hussaini al-Sahsawaani, Maulana Abdul Mannan Wazirabadi, Maulana Muhammad Hussain Batalwi, Maulana Abdullah Ghazipuri, Syed Mustafa Tonki, Syed Ameer Ali Maleehabadi, Qazi Mulla Muhammad Peshawari, Maulana Ghulam Rasool, Maulana Shams-ul-haq Dyaanwi, Shaikh Abdullah al-Maghrabi, Shaikh Muhammad bin Nasir bin al-Mubaarak an-Najdi aur Shaikh Saad bin Hamad bin Ateeq hain”.

“Bahut se ulama ne qasaaid ki soorat mein aapki khidmaat ko khiraaj-e-tehseen pesh kiya hai. Maulana Shamsul Haq Diyanwi ne Ghayaatul Maqsood mein aapki sawaaneh umri tehreer ki hai. Isi tarah Maulana Fazl Hussain Muzaffarpuri ne apni kitab Al Hayaat Baad al-Mamaat mein aapke halaat-e-zindagi mufassalan bayan kiye hain”.

“Mujhe (Maulana Abdul Hai Luckhnawi) Syed Saahab ﷺ ne apne dast-e-mubaarak se 1312h mein sanad-e-ijazat ataa farmai”.

“Aap ﷺ ki wafat 10 rajab 1320h baroz somwar, Delhi mein hui, Nafa annallaaha Bi Barkatah¹. Ameen”. (Nuzhatul Khawaatir: V8 P500-501)

“Syed Nazeer Hussain Mohaddis Dehelwi ﷺ ke halqa-e-dars ne bukhari-o-baghdad ki majaalis-o-mahaafil ki yaad taaza kardi. Hindustan ke kone-kone se log ilm-e-hadees ke husool ke liye aapke halqa-e-dars mein shaamil hone lage”.

“Ahmad Raza Barelwi ne ilm-o-maarifat ke us sael-e-rawaa’n ko apni khurafaat-o-bidaat ke liye khatra samajhte hue aapko taan-o-tashnee aur takfeer-o-tafseeq ka nishana banaaya. Unho’n ne kaha: “Nazeer

¹ T: (نفعنا الله ببركاته) Allah hame’n apni barkato’n se faaeda de [RKT]

Hussain Dehelwi Imam La-mazhabiya'n, Mujtahid Na-muqallidaa'n, Mukhtara' tarz-e-nuwi aur Muftada' azdarwi hai". (Haajiz al Bahrain dar Fataawa Rizwiya: V2 P210)

Mazeed likhte hain: *"Nazeer Hussain Dehelwi ke paerukaar sarkash aur shaetaan khannaas ke mureed hain"*. (Husaam al-Harmain alaa Manhar al-Kufr wa al-Meen: P19)

Neez: *"Tum par laazim hai ke aqida rakho, beshak Nazeer Hussain Dehelwi kaafir-o-murtad hai aur uski kitab Meyaar-ul-Haq kufri qaul aur najis baraaz-e-bol hai. Wahaabiya ki doosri kitabo'n ki tarah"*. (Daamaan Baagh Subhan as Subooh: 136)

Doosre Akabireen Ki Takfeer

Sirf Shah Ismail Shaheed رحمۃ اللہ علیہ aur Syed Nazeer Hussain Mohaddis Dehelwi رحمۃ اللہ علیہ hi kaafir-o-murtad nahi, balke Janab Barelwi ke nazdeek tamaam Ahle Hadees kuffaar-o-murtad hain. Irshad farmate hain: *"Ghaer-muqallideen (Ahle Hadees) sab be-deen, pakke shayaateen aur poore malaaeen¹ hain"*. (Eezan: 134)

Neez: *"Jo Shah Ismail aur Nazeer Hussain waghaera ka motaqid hua iblees ka banda, jahannam ka kunda hai"*. (Daamaan Baagh Subhan as Subooh: 135-136)

Mazeed irshad hai: *"Ghaer-muqallideen gumraah, bad-deen aur ba-hukm-e-fiqah kuffaar-o-murtaddeen hain"*. (Baagh an Noor dar Fataawa Razwiya: V6 P23)

Mazeed: *"Ghaer-muqallideen bidat aur Ahle Naar hain. Wahaabiya se mel-jol rakhne waale se bhi manaakihat naa-jaaiz hai. Wahaabi se nikaah padhwaaya, to tajdeed-e-Islam-o-tajdeed-e-nikaah laazim, Wahaabi murtad ka nikaah na haewaan se ho sakta hai na insaan se, jisse hoga zinaa-e-khaalis hoga"*. (Fataawa Razwiya: V5 P50, 72, 90, 137, 194)

Wahaabiyo'n se mel-jol ko haraam qaraar dene waale ka hinduo'n ki nazr-o-niyaz ke mutaalliq fatwa bhi mulaahaza farmae'n: *"Unse sawaal kiya gaya ke hinduo'n ki nazr-o-niyaz ke mutaalliq kya khayaal hai? Kya*

¹ T: (ملاعين) Mal-oon ki jama, bohot se mal-oon, mardood [RKT]

unka khana peena jaaiz hai?” Jawab mein irshad farmate hain: “Haa’n, un baato’n par admi mushrik nahi hota”. (Fataawa Razwiya: V10 P210; Kitaab al-Khatir wal Ibaaha)

Ek doosri jagah har qism ki nazr li-ghaerillah ko mubaah¹ qaraar diya hai. (Fataawa Razwiya: V10 P219)

Magar Syed Nazeer Hussain Mohaddis Dehelwi رحمہ اللہ aur unke shagirdo’n ko mal-oon qaraar dete hain: *“Nazeeriya ‘لعنہم اللہ’ (laa’ nahumullah) mal-oon-o-murtad-e-abad hain”*. (Fataawa Razwiya: V6 P 59)

Ahel Hadees ko kaafir-o-murtad kehne par hi iktifa nahi kiya, balke hasb-e-aadat gaali dete hue aur ghaleez zabaan istemaal karte hue likhte hain: *“Ghaer-Muqallideen jahannam ke kutte hain. Rafziyo’n ko unse badtar kehna raafziyo’n par zulm aur unki shaan-e-khabaasat mein tanqees hai”*. (Fataawa Razwiya: V6 P 121)

“Kufr mein majoos yahood-o-nasaara se badtar hain, hindu majoos se badtar hain aur wahaabiya hinduo’n se bhi badtar hain”. (Fataawa Razwiya: V6 P13)

Mazeed irshad farmate hain: *“Wahaabiya asalan musalman nahi, unke peeche namaz baatil-e-mahez hai. Unse musaafaha najaaiz-o-gunaah hai. Jisne kisi wahaabi ki namaz-e-janaaza padhi, to tajdeed-e-Islam aur tajdeed-e-nikah kare”*. (Bareeq al Manaar dar Fataawa Razwiya: V4 P218; Fataawa Razwiya: V2 P121)

Neez: *“Unse musaafaha karna haraam-e-qatai-o-gunah-e-kabira hai, balke agar bila-qasad bhi unke badan se badan chua jaae to wazu ka iaada mustahab hai”*. (Fataawa Razwiya: V1 P208)

Ye to the, Janab Ahmad Raza Saahab Barelwi ke Ahle Hadees ke mutaalliq irshadaat-o-farameen ke wahaabi mal-oon kuffaar aur murtaddeen hain. Na unke peeche namaz padhna jaaiz, na unki namaz-e-janaaza jaaiz, na unse nikah karna jaaiz, na unse musaafaha karna jaaiz. Ye sab shayaateen-o-mullaheen, hinduo’n se badtar kaafir aur jahnnam ke kutte hain. Jis ne kisi wahaabi ki namaz-e-janaaza padhi,

¹ T: (مُبَاح) Shariyat ke muwaafiq, jaaez, rawaa, halaal [RKT]

wo tauba kare aur apne nikaah dobara padhaae aur jiska unse badan choo jaae wo wazu kare.

Ab Janab Barelwi ke paerukaaro'n ke fatwe mulaahaza ho'n. Barelwi Maktab-e-fikr ke ek Mufti irshad farmate hain: *"Ahle Hadees jo Nazeer Hussain Dahelwi, Ameer Ahmad Sahsawaani^①, Ameer Hasan Sahsawaani^②, Basheer Hasan Qannauji^③, aur Muhammad Basheer Qannauji^④, ke paerukaar hain. Sab ba-hukm-e-shariyat kaafir aur murtad hain aur abadi azaab aur Rab ki laanat ke mustahiq hain"*. (Tajaanib Ahle Sunnat az Muhammad Taiyyab Qadri (Tasdeeq Shuda: Hashmat Ali Qadri waghera): P219)

Neez: *"Sanaullah Amratsari ke paerukaar sab ke sab kaafir aur murtad hain azroo-e-hukm shariyat"*. (Tajaanib Ahle Sunnat: P248)

Shaikh-ul-Islam Maulana Sanaullah Amratsari رحمۃ اللہ علیہ ke jinke baare mein Syed Rasheed Rida ne kaha hai: 'رجل الہی فی الہند' (Rijal Ilaahi fil Hind)⁵.

Aur jinho'n ne tamaam baatil mazaahib-o-adyaan: Qadyaani, Aarya, Hindu, Majoosi aur Isaai waghaera ko munaazaro'n mein shikast-e-faash di aur wo us mauzu mein hujjat samjhe jaate hain. Unke baare mein barelwi hazraat ka fatwa hai: *"Ghaer-muqallideen ka raees Sanaullah Amratsari Murtad hai"*. (Tajaanib Ahle Sunnat: P247)

Aur khud Janab Barelwi ne likha hai: *"Sanaullah Amratsari dar-parda naam Islam, aarya ka ek ghulaam baaham jung zargari kaam"*. (Al Istimdaad az Ahmad Raza Khan: P147)

Imam Ibne Taimiya, Imam Ibne Hazm, Imam Shaukani رحمۃ اللہ علیہ Ki Takfeer

Janab Barelwi poori ummat-e-muslima ke nazdeek muttafiqa aimma

¹ ① Bahut bade Ahle Hadees Aalim-e-Deen the. Nuzhat-ul-Khawatir V8 P72 mein inke halaat-e-zindagi maujood hain.

² ② Apne daur ke imam-e-hadees the.

³ ③ Ye bhi Syed Nazeer Hussin Mohaddis Dahelwi ke talaamiza mein se hain.

⁴ ④ Jaiyyad Ahle Hadees Aalim, Syed Saahab ke shaagird. Halaat-e-zindagi ke liye mulaahaza ho Nuzhat-ul-Khawaatir: [V8 P415-416]

⁵ T: Ek nek aur saaleh hindustaani [RSB]

deen: Imam Ibne Hazam رحمہ اللہ, Imam Ibne Taimiyya رحمہ اللہ, Imam Ibne Qaiyyaim رحمہ اللہ waghaera ke baare mein likhte hain: *“Wahaabiya ke muqtada Ibne Hazam Faasid-ul-Azm, Naaqid-ul-Jazm aur Radi al-Mashrab the”*. (Subhan as Subooh: P27)

Mazeed: *“Ibne Hazam Laa-Mazhab, Khabees-ul-Lisaan”*. (Haajiz al Bahrain az Ahmad Raza Khan dar Fataawa Razwiya: V2 P237)

Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ ke mutaalliq kehte hain: *“Ibne Taimiya fuzool baate’n bakaa karte the”*. (Fataawa Raziwya: V3 P399)

Khan Saahab ke ek Khalifa likhte hain: *“Ibne Taimiya رحمہ اللہ ne nizaam-e-shariyat ko faasid kiya. Ibne Taimiya ek aisa shakhs tha, jise Allah Ta’ala ne ruswa kiya, wo gumraah, andha aur behra tha. Isi tarah wo bidati, gumraah aur jaahil shakhs tha”*. (Saif al Mustafa: P92)

Ek aur ne likha: *“Ibne Taimiya gumraah aur gumraah-gar tha”*. (Fataawa Sadar al Afaazil: P31-32 [Indian Edition])

Neez: *“Ibne Taimiya bad-mazhab tha”*. (Jaa al Haq: V1 P455)

“Ibne Qaiyyim رحمہ اللہ mulhid tha”. (Fataawa Razwiya: V4 P199)

Imam Shaukaani رحمہ اللہ ke mutaalliq unka irshad hai: *“Shaukani ki samajh wahabiya mutaakhireen ki tarah naaqis thi”*. (Fataawa Razwiya: V2 P242)

Mazeed: *“Shaukaani bad-mazhab tha”*. (Saif al Mustafa: P95)

Imam Muhammad bin Abdul Wahaab Ki Takfeer

Janab Barelwi aur unke muttabieen Imam Muhammad bin Abdul Wahab Najdi رحمہ اللہ ke bhi sakht dushman hain, kyouнке unho’n ne bhi apne daur mein shirk-o-bidaat aur qabr-parasti ki laanat ke khilaaf jihad kiya aur Tauheed-e-Baari Ta’ala ka parcham buland kiya.

Unke mutaalliq Ahmad Raza Saahab raqm-taraaz hain: *“Bad-mazhab jahannam ke kutte hain. Unka koi amal qubool nahi. Muhammad bin Abdul Wahab Najdi waghaera gumraaho’n ke liye koi bashaarati nahi. Agarche uska naam Muhammad hai aur hadees mein jo hai ke: ‘Jiska naam Ahmad ya Muhammad hai, Allah Ta’ala use jahannam mein daakhil nahi karega’ ye hadees sirf Sunniyo’n (barelwi) ke liye, bad-*

mazhab (yaane wahaabi) tu agar hajr-e-aswad aur maqaam-e-Ibrahim ke darmiyan mazloom qatl kiya jaae aur apne is maare jaane par saabir-o-taalib-e-sawaab rahe, tab bhi Allah Azzo Wajal uski baat par nazar na farmae aur use jahannam mein daale”. (Ahkaam-e-Shariyat: V1 P80)

Mazeed irshad farmate hain: *“Murtado’n mein sabse khabees tar Wahaabi hain”. (Ahkaam-e-Shariyat: V1 P123)*

Neez: *“Wahaabiya akhbas-o-azar¹ aur har kaafir, asli yahoodi, buth-parast waghaera se badtar hain”. (Ahkaam-e-Shariyat: V1 P124)*

Khan Saahab likhte hain: *“Wahaabi firqa-e-khabisa khawaarij ki ek shaakh hai. Jinki nisbat hadees mein aaya hai ke wo qiyamat tak munqata na honge. Jab unka ek giroh halaak hoga, doosra sar uthaega. Yaha’n tak ke unka pichla taaefa dajjal-e-laeen ke saath niklega. Terahwee’n (13) sadee ke shuru mein usne dayaar-e-najd se khurooj kiya aur banaam najdiya mashoor hua. Jinka peshwa Shaikh Najdi tha, uska mazhab Miya’n Ismail Dehelwi ne qubool kiya”. (Al Kokabah ash Shubhaat Aalaa Kufriyat Abul Wahaabiya: P58-59)*

Khan Saahab se poocha gaya ke kya firqa wahabiya khulfa-e-rashideen ke zamana mein tha?

Iske jawab mein likhte hain: *“Haa’n, yehi wo firqa hai, jinke baare mein Hazrat Ali ؑ ne farmaya tha ke ye khatm nahi hue. Unka aakhri giroh dajjal-e-laeen ke saath niklega. Yehi wo firqa hai ke har zamaane mein nae rang nae naam se zaahir raha aur ab akheer waqt mein wahaabia ke naam se paeda hua. Bazaahir wo baat kahenge ke sabki baato’n se acchi maaloom ho aur haal ye hoga ke deen se is tarah nikal jaaenge jaise teer nishaana se”. (Al Malfuzaat: P66)*

Apni khurafaat ko aage badhaate hue likhte hain: *“Gazhwa Hunain mein Huzoor-e-Aqdas ؑ ne jo ghanaaim² taqseem farmae’n, us par ek Wahaabi na kaha ke main is taqseem mein adl nahi paata. Us par Farooq-e-Aazam ne arz kiya ke Rasool Allah ؑ ijaazat deejaye ke main is munaafiq ki garden maar du’n? Farmaya: Use rehne de, ke iski nasl*

¹ T: (اخبت واخر) Sabse ziyaada kharaab, badtareen aur nuqsaan pohonchane waala [RSB]

² T: Maal-e-ghanimat [RSB]

se aise log paeda hone waale hain. Ye ishaara wahabiyo'n ki taraf tha. Ye tha wahabiya ka baap, jiski zaahiri-o-maanawi nasl aaj duniya ko ganda kar rahi hai". (Al Malfuzaat: P67-68)

Barelwi Saahab ke ek paerukaar apne bughz-o-inaad ka izhaar in lafzo'n mein karte hain: *"Kharjiyo'n ka giroh fitne ki soorat mein Muhammad bin Abdul Wahab ki sarkardgi mein Najd ke andar bade zor-o-shor se zaahir hua. Muhammad bin Abdul Wahab baaghi, Khaarji, be-deen tha. Uske aqaaid ko umdah kehne waale us jaise dushmanaan-e-deen, zaal muzil hain".* (Al Haq al-Mubeen az Ahmad Saeed Kazmi: P10-11)

Amjad Ali Rizwi ne bhi isi qism ki khurafaat ka izhar kiya hai. (Bahaar-e-Shariyat: V1 P46-47)

Ek barelwi musannif ne to ilzaam-taraashi aur dushnaam-taraazi¹ ki had kardi hai. Sidq-o-haya² se aari hokar likhta hai: *"Wahaabiyo'n ne Makkah Mukarrama aur Madeena Munawwara mein be-gunaho'n ko be-dareegh aur Harmain Sharifain ke rehne waalo'n ki aurato'n aur ladkiyo'n se zina kiya (laanatullahi Aalal kazebeen) Saadaat Ikram ko bahut qatl kiya, Masjid-e-Nabawi Shareef ke tamaam qaleen aur jhaad-o-fanoos utha kar najd le gae. Ab bhi jo kuch Ibne Saud ne Harmain Sharifain mein kiya^①3 wo har Haaji par raushan hai".* (Jaa al Haq: P4)

Ek aur Barelwi, Imam Muhammad bin Abdul Wahab رحمته الله aur unke saathiyo'n ke mutaalliq ghaleez aur ghaer-shaaista zabaan istemaal karte hue likhta hai: *"Ye piyaare mazhab Ahle Sunnat ka rob-e-haqqaniyat hai ke faraaaina-e-Najd⁴, Hijaaz ki muqaddas sar-zameen par musallat hote hue bhi laraz rahe hain. Kapkapaa rahe hain (ab kaha'n gaya rob-e-haqqaniyat? Ab to na sirf musallat ho chuke hain, balke akabireen-e-barelwiyat ka daakhila bhi waha'n band kar diya*

¹ T: (دُشنام طرازی) Bura-bhala kehna, galiyaa'n dena [RKT]

² T: Imandaari aur sharm [RSB]

³ ① Ji haa'n! Sabko maaloom hai ke Ibne Saud رحمته الله aur unke jaanasheeno'n ne Baitullah al-Haraam mein hujjaj ikram ki sahilato'n ke liye koi kasar nahi uthaa rakhi.

⁴ T: (فراعنه نجد) Najd ke firaun [RSB]

gaya hai”

Likhte hain: Naapaak, gande, kufri aqide rakhne waale hukumat saudia, millat-e-najdia khabisa Ibne Saud ke farzandaan-e-naa-masood. (Tajaanib Ahle Sunnat: P267)

Aal-e-Saud Ki Takfeer

Ek martaba Bombay ki Jaama Masjid ke Imam Ahmad Yusuf ne Saudi shahzado’n ka istiqbaal kiya, to barelwi hazraat ne unke mutaalliq takfeeri fatwe dete hue kaha: *“Ahmad Yusuf mardood ne Shah Saud ke beto’n ka istiqbaal kiya hai aur Najdi hukumat ki taareef ki hai. Wo Najdi hukumat jiske najis, kufriya aur khabees aqaaid hain. Usne kuffar-o-murtaddeen ki izzat ki hai aur gandi najdi millat ka istiqbaal kiya hai. Wo apne is amal ki wajah se kaafir-o-murtad ho gaya hai aur ghazab-e-Ilaahi ka mustahiq tehra hai aur Islam ko munhadim kiya. Uske is amal ki wajah se arsh-e-Ilaahi hil gaya hai. Jo uske kufr mein shak kare, wo bhi kaafir hai”*. (Tajaanib Ahle Sunnat: P268, P272)

Yaane Saudi khandaan ke afraad ka istiqbaal itna azeem gunah hai ke jiske irtikaab se insaan kaafir-o-murtad qaraar paata aur ghazab-e-Ilaahi ka mustahiq taherta hai. Is amal ki wajah se arsh-e-Ilaahi bhi hilne lagta hai. Doosri taraf angrezi istemaar ki himaayat-o-taaeed karne se imaan mein koi farq nahi aata, balke use jilaa¹ milti hai.

Iski wajah sirf yehi ho sakti hai ke Ahle Tauheed ki daawat unki *Deen ke naam par duniyadaari* ke raaste mein haayal hoti hai aur awaam-un-naas ko unke phaelaae hue jaal se aazaad karaati hai.

Afsos to is baat ka hai ke unki kutub *Qaadyaani, Shia, Baabi, Bahaai, Hindu, Isaai* aur *Doosre Adyaan-o-Fareeq* ke khilaaf dalaael-o-ahkamaat se to khaali hain. Magar, *Ahle Hadees* aur *Doosre Ahle Tauheed* ke khilaaf sabb-o-shataaim² aur takfeer-o-tafseeq se bhari hui hain.

¹ T: (چلا) Chamak, raushni, jalwa, aab-o-taab [RKT]

² T: (سَبِّ و شَتْم) Zulm-o-sitam, laan-taan, jor-o-jafaa [RKT]

Deobandiyo'n Ki Takfeer

Ahle Hadees ke alaawa Janab Barelwi Saahab aur unke paerukaaro'n ne *Deobandi Hazraat* ko bhi apni takfeeri muhim ki lapet mein liya aur un par kufr-o-irtidaad ke fatwe lagaae hain.

Sabse pehle *Dar-ul-Uloom Deoband* ke baani *Maulana Qasim Nanotwi* رحمۃ اللہ علیہ, unki takfeer ka nishaana bane, jin ke bare mein *Maulana Abdul Hai Luckhnawi* likhte hain: *"Maulana Qasim Naanotwi bahut bade aalim-e-deen the, zohd-o-taqwa mein maarooft the. Zikr-o-muraqabe mein masroof rehte, libaas mein takalluf na karte. Aaghaaz-e-zindagi mein sirf zikrullah mein rahe, phir haqaaq-o-maarif ke abwaab un par munkashif ho gae, to Shaikh Imdadullah ne unhe'n apna khalifa muntakhab kar liya. Isaaiyo'n aur Aaryo'n ke saath unke munazare bhi bahut mashoor hain. Unki wafat 1297H mein hui"*. (Nuzhatul Khawaatir: V7 P383)

Deobandi tehreek ke baani aur apne waqt ke ahnaaf ke Imam *Maulana Qasim Nanotwi* رحمۃ اللہ علیہ ke mutaalliq Khan Saahab likhte hain: *"Qasmiya Qasim Nanotwi ki taraf mansoob, jiski Tehzeer an-Naas hai aur usne apne risaala mein kaha ke bil-farz aapke zamaana mein bhi kahee'n aur koi Nabi ho, jab bhi aapka khaitm hona ba-dastoor baaqi rehta hai. Balke agar bil-farz baad zamaana Nabawi ﷺ bhi koi paeda ho to bhi khaatamiyyat-e-Muhammadi mein kuch farq na aaega. Ye wohi Nanotwi hai, jise Muhammad Ali Kanpuri naazim nadwa ne Hakeem-e-Ummat-e-Muhammadiya ka laqab diya. To ye sarkash shaetaan ke chele is musibat-e-azeem mein sab shareek hain"*. (Hussam-ul-Harmain: P19)

Mazeed kaha: *"Qasmiya Laanahumullah mal-oon-o-murtad hain"*. (Fataawa Razwiya: V6 P59)

Unke ek paerukaar ne likha: *"Tehzeer un Naas murtad Nanotwi ki napaak kitaab hai"*. (Tajaanib Ahle Sunnat: P173)

Maulana Rasheed Ahmad Gangohi, *Deobandi Hazraat* ke bahut jaiyyid aalim-o-faazil hain. *Maulana Abdul Hai Luckhnawi* unke mutaalliq likhte hain: *"Shaikh, Imam, Allama Mohaddis Rasheed Ahmad Gangohi*

Muhaqqiq Aalim-o-Faazil the. Sidq-o-Afaaf¹, Tawakkal aur Tasllub-fid-deen² mein unka koi misl na tha. Mazhabi umoor mein bahut mutashaddid the". (Nuzhatul Khawaatir: V8 P148)

Bareilly ke Khan Saahab ka unke paerukaaro'n ke baare mein khayaal hai: *"Jahannamiyo'n ke jahannam mein jaane ki ek wajah (Rasheed Ahmad) Gangohi ki paerawi hogi"*. (Hussam-ul-Harmain: P21)

Aur unke baare mein likhte hain: *"Use jahannam mein phenka jaaega aur aag use jalaaegi aur 'ذق انك الاشرف الرشيد' Ka maza cakhlaaegi.* (Khaalis-ul-Eteqaad: 62)

Neez: *"Rasheed Ahmad ko kaafir kehne mein tawaqquf karne waale ke kufr mein koi shubah nahi"*. (Fataawa Africa: P124)

Ek barelwi musannif ne apni kitab ke safha mein 4 dafa '*Murtad Gangohi*' ka lafz dohraaya hai. (Tajaanib Ahle Sunnat: P245)

Unke Aala Hazrat likhte hain: *"Rasheed Ahmad ki kitab Baraheen-e-Qaatia kufri qaul aur peshaab se bhi ziyaada paleed hai. Jo aisa na jaane zindeeq hai"*. (Subhan as Subooh: P134)

Unke alaawa Barelwi Khan Saahab ne Maulana Ashraf Ali Thanwi رحمه الله ko bhi kaafir-o-murtad qaraar diya hai. Maulana Ashraf Ali Thanwi Deobandi, Ahnaaf ke bahut bade Imam hain....

Nuzhatul Khawaatir mein hai: *"Maulana Ashraf Ali bahut bade alim-e-deen the. Unki bahut si tasnifaat hain. Waaz-o-tadrees ke liye munaqqid ki jaane waali majaalis se istifaada kiya aur hinduaana rusoom-o-adaat se taaeb hue"*. (Nuzhatul Khawaatir: P58)

Unke mutaalliq Ahmad Raza Saahab likhte hain: *"Us firqa wahabiya shaetaaniya ke bado'n mein ek aur shakhs usi gangohi ke dam-challo'n mein se hai. Jise Ashraf Ali Thanwi kehte hain. Usne ek choota sa rasaala tasnieef ki ke 4 waraq ki bhi nahi aur us mein tasreeh ki ke ghaib ki baato'n ka jaisa ilm Rasool Allah ﷺ ko hai. Aisa to har bacche aur har paagal balke har janwar aur har chaar-paae ko haasil hai"*.

¹ T: (عفاف) Parhezgaari, paak-daamani [RKT]

² T: (تصلب في الدين) Deen ke muaamale mein mazbooti sakhti [RSB]

Aage chal kar likhte hain: *“Badkaari ko dekho, kaise ek doosre ko kheench kar le jaati hai. Khulaasa kalaam ye hai ke ye taaifa sabke sab kaafir-o-murtad hain aur ba-ijma-e-ummat, Islam se khaarj hain. Jo unke kufr-o-azaab mein shak kare, khud kaafir hai aur Shifa Shareef mein hai, jo aise ko kaafir na kahe ya unke baare mein tawaqquf kare ya shak laae, wo bhi kaafir ho jaaega. Beshak jin cheezo’n ka intizaar kiya jaata hai, un sab mein badtar dajjal hai aur beshak uske paeru in logo’n se bhi bahut ziyada honge”*. (Hussam-ul-Harmain: P31)

Mazeed likhte hain: *“Jo Ashraf Ali ko kaafir kehne mein tawaqquf kare uske kufr mein koi shubah nahi”*. (Fataawa Africa: 124)

Neez: *“Bahishti Zewar (Maulana Thanwi رحمہ اللہ کی کتاب) ka musannif kaafir hai. Tamaam musulmano ko us kitaab ka dekhna haraam hai”*. (Fataawa Razwiya: V6 P54)

Neez: *“Ashrafiya, Sab murtad hain”*. (Fataawa Razwiya: V6 P104)

Tajaanib Ahlus Sunnah mein hai: *“Murtad Thaanwi”*. (Fataawa Razwiya: V6 P237)

Isi tarah Khan Saahab ne mashoor Deobandi Ulama, Maulana Khaleel Ahmad رحمہ اللہ, Maulana Mehmood-ul-Hasan رحمہ اللہ, Maulana Shabbir Ahmad Usmani رحمہ اللہ waghaera ke khilaaf bhi kufr ke fatwe saadir kiye hain.

Ahmad Raza Saahab in ulama-o-fuqaha ke paerukaro’n, aam deobandi hazraat ko kaafir qaraar dete hue kehte hain: *“Deobandiyo’n ke kufr mein shak karne waala kaafir hai”*. (Fataawa Razwiya: V6 P82)

Usi par iktifa nahi kiya, mazeed likhte hain: *“Unhe’n musulman samajhne waale ke peeche namaz jaaiz nahi”*. (Fataawa Razwiya: V6 P81)

Mazeed: *“Deobandiyo’n ke peeche namaz padhne waala musulman nahi”*. (Fataawa Razwiya: V6 P77)

Mazeed: *“Deobandi aqide waale kaafir-o-murtad hain”*. (Baaligh an Noor dar Fataawa Razwiya: V6 P43)

Itna kuch kehkar bhi Khan Saahab ka ghussa thanda nahi hua. Farmate

hain: *“Jo madrasa Doband ki taareef kare aur deobandiyo’n ko bura na samjhe, usi qadr uske musalman na hone ko bas hai”*. (Al Mubeen Fee Khtam An Nabiyyeen as mentioned in Fataawa Razwiya: V6 P110)

Ab bhi Barelwiyo’n ke Aala Hazrat ke dil ki bhadaas nahi nikli. Irshad farmate hain: *“Deobandiyo’n waghaera ke saath khana peena, salaam-alaek karna, unse maut-o-hayaat mein kisi tarah ka koi islami bartao karna sab haraam hai. Na unki naukri karne ki ijaazat hai, na unhe’n naukari rakhne ki ijaazat ke unse door bhaagne ka hukm hai”*. (Fataawa Razwiya: V6 P95)

Neez: *“Inhe’n qurbani ka gosht dena bhi jaaiz nahi”*. (Fataawa Razwiya: V6 P167)

Janab Barelwi ke ek paerukaar likhte hain: *“Deobandi, bidati, gumraah aur sharraar khalqullah hain”*. (Tafseer Mizaan-ul-Adyaan az Didar Ali: V2 P270)

Ek aur Barelwi Musannif likhte hain: *“Deobandiya ba-hukm-e-shariyat kuffar-o-murtaddeen-e-laeem hain”*. (Tajaanib Ahlus Sunnah: P112)

Deobandi Hinduo’n Aur Yahoodiyo’n Se Bhi Badtar Kaafir Hain

Barelwi Aala Hazrat ke nazdeek Deobandiyo’n ka kufr hinduo’n, isaiyo’n aur mirzaiyo’n se bhi badh kar hai. Farmate hain: *“Agar ek jalsa mein aarya-o-isaai aur deobandi, qadiyani waghaera jo Islam ka naam lete hain wo bhi ho’n to waha’n bhi deobandiyo’n ka rad karna chaahiye, kyonke ye log Islam se nikal gae, murtad ho gae aur murtaddeen ki mudaafa-at¹ badtar hai, kaafir-e-asli ki muwaafaqat² se”*. (Al Mafuzaat: P325-326)

Deobandiyo’n Ki Kutub Se Istinja

Aur: *“Deobandi aqida waalo’n ki kitaabe’n hinduo’n ki pothiyo’n se badtar hain. Un kitabo’n ko dekhna haraam hai. Albatta un kitabo’n ke warqo’n se istinja na kiya jae. Huroof ki taazeem ki wajah se na ke un kitaabo’n ki. Neez Ashraf Ali ke azaab aur kufr mein shak karna bhi kufr hai”*. (Fataawa Razwiya: V2 P136)

¹ T: (مُداَفَعَت) Taaeed, himaayat [RKT]

² T: (مُوافَقَت) Ittefaaq, baraabari, saath [RKT]

Ek aur Barelwi Musannif ne yu'n gul-fishaani ki hai: *“Deobandiyo’n ki kitabe’n is qaabil hain ke un par peshaab kiya jaae. Un par peshaab karna peshaab ko mazed napaak karna hai. Aye Allah hame’n deobandiyo’n, yaane shaetaan ke bando’n se panaah mein rakh”*. (Haashiya Subhan as Subooh: P75)

Deobandi hazraat aur unke akabireen ke mutaalliq barelwi maktab-e-fikr ke kufriya fatwe aapne mulaahaza farmae. Ab Nadwatul Ulama ke mutaalliq unke irshadaat suniye.

Janab Barakaati ne Hashmat Ali Saahab se tasdeeq karwa ke apni kitab *Tajaanib Ahlus Sunnah* mein likha: *“Nadwatul Ulama ko maanne waale dehriye aur murtad hain”*. (Tajaanib Ahlus Sunnah: P90)

Khud Khan Saahab Barelwi ka irshad hai: *“Nadwah khichdi hai, Nadwah tabaah-kun ki shirkat mardood, us mein sirf bad-mazhab hain”*. (Al Mafuzaat: P201)

Janab Barelwi ne Nadwatul Ulama se faarigh hone waalo’n ko kaafir-o-murtad qaraar dene ke liye do (2) risaale ‘الجام السنة لاهل الفتنة’ aur ‘مجموعة فتاوى الحرمين برجف ندوة المين’ tehreer kiye.

Tajaanib Ahlus Sunnah mein bhi Nadwatul Ulama se faarigh hone waalo’n ke khilaaf takfeeri fatwo’n ki bharmaar hai. (Mulhaaeza ho: P112)

Mutlaqan wahabiyo’n ke mutaalliq unke fatwe mulaahaza ho’n: *“Wahaabiya aur unke zo’ma par ba-wajooh kaseer kufr laazim hai aur unka kalma padhna unse kufr ko door nahi kar sakta”*. (Al Kokab ash Shubhat az Ahmad Raza Khan: P10)

Neez: *“Wahaabiya par hazaar wajah se kufr laazim aata hai”*. (Eezan: P95)

Neez: *“Wahaabi murtad, ba-ijma-e-fuqaha hain”*. (Eezan: P60)

Janab Ahmad Raza mazed farmate hain: *“Wahaabi murtad aur munafiq hain, oopar-ooopar se kalma go hain”*. (Ahkaam-e-Shariyat: P112)

Wahaabi Iblees Se Bhi Ziyaada Zaleel Hain

Neez: *“Iblees ki gumrahi wahabiya ki gumraahi se halki hai”*. (Eezan: P117)

Neez: *“Khuda wahabiya par laanat kare, unko ruswa kare aur unka thikaana jahannam kare”*. (Fataawa Africa: P125)

Neez: *“Wahaabiya ko Allah barbaad kare ye kaha’n behke phirte hain”*. (Fataawa Africa: P172)

Neez: *“Wahaabiya ‘أسفل السافلين’¹ (Asfal as-Saafileen) pohonchhe”*. (Khaalis al Eteqaad: P54)

Neez: *“Allah Azzo Wajal ne wahabiya ki qismat mein hi kufr likha hai”*. (Al Mubeen Fee Khatam an Nabiyyeen as mentioned Fataawa Razwiya: V6 P198)

Zaahir hai jab tamaam Wahaabi kuffar-o-murtaddeen hain, to unki koi ibaadat bhi qubool nahi. Is baat ka Janab Ahmad Raza ne youn fatwa diya hai: *“Wahaabiya ki na namaaz hai na unki jamaat jamaat”*. (Al Malfuzaat: P105)

Wahaabiya Ki Masaajid Ka Hukm

Khan Saahab se poocha gaya ke wahabiya ki masjid ka kya hukm hai? To jawab diya: *“Unki masjid aam ghar ki tarah hai, jis tarah unki namaz baatil, usi tarah azaan bhi. Lihaaza unki azaan ka iaada na kiya jaae”*. (Al Malfuzaat: P105)

Wahaabiya Ko Masjid Mein Daakhil Na Hone Diya Jaae

Barelwi hazraat ke nazdeek wahabiyo’n ko ‘Musalman’ ki masaajid mein daakhil hone ki ijaazat nahi. Khan Saahab ke ek sathi Naeemuddin Muradabaadi farmate hain: *“Musalman wahabiya ghaer-muqallideen ko apni masjid mein na aane de’n, wo na maane’n to qanooni taur par unhe’n rukwa de’n. Unka masjid mein aana baais-e-fitna hai. Chunache Ahle Sunnat ki masjid mein wahaabi-o-ghaer-muqallid ko koi haq nahi”*. (Majma’ Fataawa Naeemuddin Muradabadi: P64)

Barelwi hazraat ne wahabiyo’n ko masaajid se nikaalne ke mutaalliq ek

¹ T: (أَسْفَلُ السَّافِلِينَ) Dozakh ka sabse neeche ka tabqa, darje aur martabe ke etebaar se badtareen hiqaarat ka muqaam [RKT]

kitab tasneef ki hai *Ikhraaj-ul-Wahaabiyeen anil Masaajid* yaane: *“Wahaabiyo’n Ko Masaajid Se Nikaalne Ka Hukm”*.

Aaj bhi kuch aisi masaajid hain (masalan Begam Shahi Masjid, androon masti darwaza, Lahore) maujood hain, jinke darwazo’n par likha hua hai ke: *“Is masjid mein wahabiyo’n ka daakhila mamnoo hai”*.

Khud maine Lahore mein do (2) aisi masaajid dekhi hain, jaha’n ye ibaaarat abhi tak darj hai!

Janab Ahmad Raza Khan Saahab likhte hain: *“Wahaabiyo’n ke peeche namaz ada karna baatil-e-mahez hai”*. (Baaligh an Noor dar Fataawa Razwiya: V6 P43& Baareekh-ul-Manaadir Fataawa Razwiya: V4 P218)

Neez: *“Iqtidaar Ahmad Gujrati ka bhi yehi fatwa hai”*. (Fataawa Naeemia: V1 P104)

Janab Barelwi ka irshad hai: *“Wahaabi ne Namaz-e-janaaza padhaai to goya musalman baghaer-janaaze ke dafan kiya gaya”*. (Fataawa Razwiya: V4 P12)

Wahaabiya Ki Namaz-e-Janaaza Adaa Karna Kufr Hai

Unse poocha gaya ke agar wahaabi mar jaae to kya uski namaz-e-janaza padhana jaaiz hai aur jo padhe uske mutaalliq kya hukm hai? Jawab mein irshad farmaya: *“Wahaabi ki namaz-e-janaza padhna kufr hai”*. (Al Malfuzaat: P76)

Neez: *“Wahaabiyo’n ke liye dua karna fuzool hai, wo raah-e-raast par nahi aasakte”*. (Al Malfuzaat: P286)

Sirf isi par bas nahi, balke: *“Wahaabiyo’n ko musalman samajhne waale ke peeche bhi namaz jaaiz nahi”*. (Al Mubeen dar Fataawa Razwiya: V6 P80-81)

Unke ek paerukaar ne likha hai: *“Jo Aala Hazrat ko bura kahe, uske peeche bhi namaz jaaiz nahi”*. (Majma’ Fataawa Naeemuddin Muradabadi: P64)

Wahaabiya Se Mel-jol Haraam

Wahaabiyo'n ke saath mukammal boycott ka fatwa dete hue Janab Ahmad Raza Bareilwi farmate hain: *"Un sab se mel-jol qatai haraam hai. Unse salaam-o-kalaam haraam, unhe'n paas bithaana haraam, bimaar pade'n to unki iyaadat haraam, mar jaae'n to musalman ka sa unhe'n ghushl-o-kafan dena haraam, unka janaza uthaana haraam, un par namaz padhna haraam, unko maqaabir-e-muslimeen mein dafan karna haraam aur unki qabr par jaana haraam"*. (Fataawa Razwiya: V6 P90)

Ek aur Saahab likhte hain: *"Wahaabiya gumraah aur gumraah-gar hain. Unke peeche namaz durust nahi aur na unse mel-jol jaaiz hai"*. (Fataawa Nooriya: V1 P213)

Mazeed: *"Unse shaadi-biyaah karna naa-jaaiz, salaam mamnoo aur unka zabiha na-durust, ye log gumraah, bedeen hain. Unke peeche namaz naa-jaaiz aur ur ikhtilaat-o-mushabahat mamnoo hai"*. (Majma' Fataawa Naeemuddin Muradabadi: P112)

Neez: *"Wahaabiyo'n se musafeha karna naajaaiz-o-gunaah hai"*. (Baareekh-ul-Manaadir dar Fataawa Razwiya: V4 P218)

Ahmad Yaar Gujrati kehte hain: *"Hanafiyo'n ko chaahiye ke wo wahabiyo'n ke kooe'n ka paani be-tehqeeq na piye'n"*. (Jaa al Haq: V2 P222)

Neez: *"Wahaabiyo'n ke salam ka jawab dena haraam hai"*. (Fataawa Africa: P170)

Mazeed: *"Jo shakhs wahabiyo'n se mel-jol rakhe, usse bhi biyaah-shadi naa-jaaiz hai"*. (Maa Hai Al Fazlaalah dar Fataawa Razwiya: V5 P72)

Wahaabi Ka Padha Hua Nikaah Baatil Hai

Ahmad Raza Saahab ka irshad hai: *"Wahaabi se nikah padhwaaya to na sirf ye ke nikaah nahi hua, balke Islam bhi gaya, tajdeed-e-Islam-o-tajdeed-e-nikah laazim"*. (Maa Hai Al Fazlaalah dar Fataawa Razwiya: V5 P50; 89)

Neez: *"Nikah mein wahaabi ko gawaah banana bhi haraam hai"*. (Fataawa Africa: P69)

Khan Saahab ke ek khalifa irshad farmate hain: *"Wahaabi se nikah nahi*

ho sakta ke wo musalman hi nahi, kafu¹ hona badi baat hai". (Bahaar-e-Shariyat: V7 P32)

Wahaabi Ka Nikaah Nahi Hota Balke Zina Hota Hai

Aur khud Aala Hazrat Saahab ka farman hai: *"Wahaabi sabse badtar murtad hain. Unka nikah kisi haewan se bhi nahi ho sakta, jisse hoga zinaa-e-khaalis hoga"*. (Izaalah al Aar (إزالة العار) dar Fataawa Razwiya: V5 P194; Fataawa Razwiya: V5 P46)

Ye irshad kai dafa padhne mein aaya hai, main pehli martaba barelwi hazraat se poochne ki jasaarat karta hu'n ke unke Aala Hazrat ke nazdeek kisi wahabi ka nikah to haewan se nahi hoskat, lekin kya barelwi hazraat ka ho sakta hai?

Janab Ahmad Raza Saahab ko is baat ka shadeed khatra tha ke log wahabiyo'n ke paas jaakar unke dalaael sunkar raah-e-raast par na ajaa'e'n. Is khatre ko bhaanpte hue Khan Saahab farmate hain: *"Wahaabiya se fatwa talab karna haraam, haraam aur sakht haraam hai"*. (Fataawa Razwiya: V4 P46)

Wahaabiya Ko Zakaat Na Di Jaee

Ajmad Ali Saahab likhte hain: *"Wahaabiyo'n ko Zakat di, zakat hargiz adaa na hogi"*. (Bahaar-e-Shariyat: V5 P46)

Barelwi Aala Hazrat se poocha gaya, Wahaabiyo'n ke paas apne ladko'n ko padhaana kaisa hai? To jawab mein irshad farmaya: *"Haraam, Haraam, Haraam aur jo aisa kare wo baccho'n ka bad-khwaah² aur gunaho'n mein muhtala hai. Allah Ta'ala ka irshad hai, apne aapko, apne ghar waao'n ko Jahannam ki aag se bachaao"*. (Ahkaam-e-Shariyat: P237)

Yahood-o-Nasaara Ka Zabiha Halaal Hai

Wahaabiyo'n ke haath se zibah kiye hue jaanwaro'n ke mutaliq Ahmad Raza Saahab ka irshad hai: *"Yahoodiyo'n ka zabiha halaal hai, magar*

¹ T: (كُفُو) Qabila, khandaan, biraadari, muaasharat/tehzeeb waghaera mein ham-martaba, baraabar, ham-nasab [RKT]

² T: (بَدْخَوَاه) Bura chaahne waala, bad-andesh, dushman [RKT]

wahabiyo'n ka zabiha najis-o-murdaar, haraam-e-qatai hai. Agarche laakh baar naam-e-Ilaahi le'n aur kaese hi muttaqi, parhezgaar bante ho'n ke ye sab murtaddeen hain". (Ahkaam-e-Shariyat: P122)

Ek doosri jagah likhte hain: *"Aise zaani ke jinka zina karna saabit ho chuka ho, unka zabiha halaal hai".* (Fataawa Africa: P27)

Ye saara kuch is liye hai ke: *"Wahaabi, Yahood-o-Nasaara, Hindu'n aur Majoosiyo'n se bhi badtar hain aur unka kufr unse bhi ziyaada hai".* (Baaligh an Noor as mentioned in Fataawa Razwiya: v6 P13)

Mazeed likhte hain: *"Wahaabi har kaafir, asli yahoodi, nasrani, buth-parast aur majoosi sabse ziyada akhbas, azar aur badtar hain".* (Izaalah al Aar (إزالته العار) dar Fataawa Razwiya: v5 P1208)

Wahaabi Kutte Se Bhi Badtar Hain

Neez: *"Ye kutte se bhi badtar-o-napaak tar hain, ke kutte par azaab nahi aur ye azaab-e-shadeed ke mustahiq hain".* (Al Mubeen as mentioned in Fataawa Razwiya: v6 P9)

Aah!

Aur Unhe'n Un (momino'n) Ka Yehi Kaam Bura Maaloom Hua Ke Wo Allah, Ghaalib, Qaabil-e-Taareef Par Imaan Laae The.

وَمَا تَقْبَلُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ
الْحَمِيدِ ﴿٨﴾ (Surah-al-Burooj: 8)

Wahaabiya Ki Kitaabe'n Dekhna Haraam

Neez: *"Barelwi hazraat ke nazdeek wahabiyo'n ki kitabo'n ka mutaala-a haraam hai".* (Eezan)

Mazeed: *"Ghaer-aalim ko unki kitabe'n dekhna bhi jaez nahi".* (Eezan)

Khud Janab Barelwi ka kehna hai: *"Aalim kaamil ko bhi unki kitabe'n dekhna na-jaaiz hai" ¹ ke insaan hai, mumkin hai koi baat maazAllah*

¹ ¹ Mulaahaza farmae'n khud to Barelwi Hazraat doosro'n ki kitabe'n dekhna bhi haraam qarar de rahe hain. Lekin jab unke Aala Hazrat ke tehreef-shuda tarjuma Quran par baaz hukumat-o'n ki taraf se paabandi lagaai gai to us par waawelaa karna shuru kar diya. Doosro'n ki kitabo'n ke mutaala-a par

jam jaae aur halaak hojaae”. (Al Malfuzaat: P335)

Nek ek kitab ke mutaalliq farmate hain: *“Aam musalmano ko us kitab ka dekhna bhi haraam hai”*. (Baaligh an Noor dar Fataawa Razwiya: v6 P54)

Naeemuddin Muradabadi likhte hain: *“Ibne Taimiya رحمه الله aur uske shagird Ibne Qaiyyim Jauzi رحمه الله waghaira ki kitabo’n par kaan rakhne se bacho”*. (Fataawa Naeemuddin Muradabadi: P33)

Hajj Ke Multawi Hone Ka Fatwa

Barelwi hazraat ki aql ka maatam keejiye, unho’n ne wahabiyo’n ki dushmani mein fariza Hajj ke saaqt¹ hone ka fataawa jaari kar diya aur kaha ke choonke Hijaaz-e-Muqaddas par wahabiyo’n ki hukumat hai aur waha’n musalmano (barelwiyo’n) ke liye aman mafqood² hai, lihaaza Hajj multawi ho chuka hai aur jab tak waha’n Saudi Khandan ki hukumat hai, us waqt tak musalmano se Hajj ki farziyat khatam ho gai hai.

Is fatwe ko unho’n ne ek mustaqil risaale ‘تنوير الحجة لمن يجوز التوأمة الحجة’ mein shaaya kya hai.

Fatwa dene waale barelwi hazraat koi ghaer-maarooof shakhs nahi balke uske Mufti Janab Ahmad Raza Khan Saahab Barelwi ke saahibzaade Mustafa Raza Saahab hain. Is fatwe par 50 ke qareeb barelwi akaabir ke dastakhat hain. Jin mein Hashmat Ali Qadri, Hamid Raza bin Ahmad Raza Barelwi, Naeemuddin Muradabadi aur Syed Dildar Ali waghaer-shaamil hain.

Us mein daraj hai: *“Najis ibne Saud aur uski jamat tamaam musalmano*

haraam hone ka fatwa lagaane waalo’n ko kaese haq pohonchta hai ke wo us par sadaa-e-ehitjaaj buland kare’n? Pehle apne fatwo’n ko to waapas le’n. Phir wo doosro’n se is qism ke mutalabaat kare’n. Khud to wo logo’n ko whabiyo’n ke saath taalluqaat qaayam karne aur masjido’n mein daakhil hone se bhi rok rahe hain aur kisi ko itna bhi haq nahi dete ke wo unki tehreef maanawi par mabni kitabo’n ke daakhile par pabandi laga sake’n.

¹ T: (ساقط) Mustarad, matrook, [FL]

² T: (مفقود) Khoya hua, ghaayab, gum-shuda [RKT]

ko kaafir mushrik jaanti hai aur unke amwaal ko sheer-e-maadar samajhti hai. Unke is aqide ki wajah se Hajj ki farziyat saaqit aur adm¹ laazim hai". (Tanweer al Hujjah: P10 [Bareilly edition])

Fatwe ke aakhir mein darj hai: *"Aye Musalman! In dino'n aap par Hajj farz nahi, ya adaa-e-laazim nahi, taakheer rawa hai. Aur ye har musalman jaanta hai aur apne sacche dil se banta hai ke is Najdi Aalaihe maa Aalaihe 'نجدی علیہ ما علیہ' ke ikhraaj ki har mumkin saee' karna uska farz hai aur ye bhi har zee-aql par waazeh hai ke agar Hujjaj na jaae'n to use taare nazar aajaae'n. Najdi sakht nuqsaan-e-azeem uthaa'en. Unke paaou'n ukhad jaae'n. Aapke haath mein aur kya hai? Yehi ek aisi tadbeer hai jo in sha Allah kaar-gar hogi*". (Tanweer al Hujjah: 24)

Mazeed: *"Allah Ta'ala sawaal karega ke jab tum par Hajj farz na tha to tum ne waha'n jaakar hamare aur hamare mehbubo'n ke dushmano'n ko kyon madad pohonchaai?... Jab tumhe'n iltiwa-o-taakheer² ki ijaazat thi aur ye hukm hamare na-cheez bande aur tumhare Khadim Mustafa Raza ne tum tak pohoncha diya tha. Phir bhi tum na maane aur tum ne hamare aur hamare Habeeb ﷺ ke dushmano'n ko apne maal lutwaakar hamare muqaddas shehro'n par unka najis qabza aur badha diya*". (Tanweer al Hujjah: 65)

Ye hain Barelwi Maktaba-e-Fikr ke akabireen, Mirza Ghulam Ahmad Qadiyani ne sirf Jihad ke saaqit hone ka fatwa diya tha. Unke akabireen ne angrezi istemaar ke khilaaf jihad ke saath-saath³ Hajj ke saaqit hone ka fatwa bhi de diya.

Delhi ke ek Barelwi Alim is fatwe ki tasdeeq karte hue likhte hain: *"Hajj ke multawi hone se Najdiya ke na-paak qadam se in sha Allah harmain taiyyib-o-taahir ho jaaenge*". (Tanweer al Hujjah: 31)

Ek aur Saahab farmate hain: *"Jab tak Najdi musallat hain, us waqt tak hajj ke liye safar karna apni daulat ko zaaya karne ke baraabar hai*". (Eezan: P32)

¹ T: (عدم) Na hona [RKT]

² T: (تأخير) Der, dheel, waqfa [RKT]

³ ① Mulaahaza ho Baab Awwal

Ye fatwa jaha’n Barelwi Akabireen ki soch ka aaina-daar¹ hai, waha’n Islami Sha-aaer² ki tauheen ke bhi mutaraadif hai.

Akabireen Tehreek-e-Pakistan Barelwiyat Ki Nazar Mein

Barelwi hazraat ne tehreek-e-Pakistan ke liye jaddo-jahad karne waalo’n ko bhi maaf nahi kiya. Unke nazdeeq Qaaid-e-aazam Muhammad Ali Jinnah, Allama Muhammad Iqbal, Maulana Zafar Ali Khan, Tehreek-e-Khilaafat ke baani Muhammad Ali Jauhar, Maulana Altaf Hussain Haali, Nawab Mehdi Ali Khan aur Nawab Mushtaq Hussain sab kuffar-o-murtaddeen the.

Deputy Nazeer Ahmad Aur Shibli Nomani Ki Takfeer

Likhte hain: “*Nawab Mohsin-ul-Mulk Mehdi Ali Khan, Nawab Azeem Yaar Jung, Maulana Altaf Hussain Haali, Shibli Nomani aur Deputy Nazeer Ahmad Khan Dehelwi waziraan-e-nechariyat, mushiraan-e-dahriyat aur muballigheen-e-zindeeqiyat the*”. (Tajaanib Ahle Sunnat: P82-87)

Allama Iqbal Ki Takfeer

Allama Iqbal رحمۃ اللہ علیہ ke mutaalliq Barelwi Fatwa suniye: “*Falsafi, nechari Dr. Iqbal ki zabaan par iblees bol raha hai*”. (Eezan: P340)

Mazeed: “*Falsafi, Nechari Dr. Iqbal Saahab ne apni faarsi-o-urdu nazmo’n mein dahriyat aur ilhaad ka zabardast propaganda kiya hai. Kahee’n Allah Azzo Wajal par eterazaat ki bharmar hai, kahee’n Ulama-e-Shariyat-o-Aimma-e-Tariqat par hamlo’n ki bauchaad hai. Kahee’n Syedna Jibraeel-e-Ameen-o-Syedna Musa Kaleem-o-Syedna Isa عليه السلام ki tanqeesiyu’n tauhiniyo’n ka ambaar hai. Kahee’n shariyat-e-Muhammadiya, Aala Saahaba-o-Aala As Salawaat-o-Ahkaam-e-Mazhabiya-o-Aqaaid-e-Islamia par tamaskhur-o-istihza-o-inkaar hai. Kahee’n apni zindeeqiyat-o-be-deeni ka fakhriya mubahaat ke saath khula hua iqraar hai*”. (Eezan: P335)

¹ T: (آئینہ دار) Zaahir karne waala, tarjumaan, akaaas [RKT]

² T: (شعائر) Ibaadate’n, qurbaniya’n, nishaniya’n aur alaamate’n [RKT]

Neez: *“Musalamanaan-e-Ahle Sunnat khud hi insaaf kar le’n ke Dr. Saahab ke mazhab ko sacche deen-e-Islam ke saath kya taalluq hai?”*
(Eezan: P341)

Allama Iqbal رحمۃ اللہ علیہ ki takfeer karte hue Deedar Ali Saahab ne fatwa diya tha ke: *“Musalmano ko chaahiye ke wo Dr. Iqbal se milna julna tark kar de’n. Warna sakht gunahgaar honge”*. (Mulaahaza ho Zikr-e-Iqbal az Maulana Abdul Majeed Saalik: P129)

Maulana Zafar Ali Khan Ki Takfeer

Istemaar ke khilaaf apni nazmo’n aur taqareer ke zariye musalmano mein jihaad ki ruh phoonkne waale azeem shaaer Maulana Zafar Ali Khan رحمۃ اللہ علیہ ko kaafir saabit karne ke liye ek mustaqil kitab ‘القسورة على ادوارالحمرالكفرة الملقب على ظفر رمته من كفر’ tehreer ki. Ye kitab Ahmad Raza Khan Saahab ke bete ki tasneef hai aur us par bahut se Barelwi zo’ma ke dastakhat hain.

Maulana Abul Kalam Azaad Ki Takfeer

Angrez ke khilaaf alam-e-jihad buland karne waale Maulana Abul Kalam Azad رحمۃ اللہ علیہ ki takfeer karte hue barelwi hazraat kehte hain: *“Abul Kalam Azad murtad hai aur uski kitab Tafseer Tarjuman-ul-Quran najis kitab hai”*. (Tajaanib Ahle Sunnat: P166) *‘إنا لله وإنا اليه راجعون’*

Hindustan mein taaleem aam hone ki soorat mein Barelwi afkaar-o-nazariyaat dam-todne lage the, kyonke unki buniyad *jahaalat* par thi. Isi wajah se Barelwiyat ziyaada *Jaahil Tabqe* mein hi maqbool hai. Taaleem ka husool barelwiyaat ke liye bahut bada khatra tha aur barelwi hazraat ke nazdeek Sir Syed Ahmad Khan ka ye bahut bada jurm tha ke wo musalmano’n ko husool-e-ilm ki raghbat dilaate the aur usi maqsad ke liye unho’n ne Jaamia Aligarh ki buniyaad daali thi. Chunache Barelwiyat ke paerukaaro’n ne unhe’n bhi takfeeri fatwo’n ka nishana banaaya.

Ahmad Raza Saahab likhte hain: *“Wo khabees murtad tha, use Syed kehna durust nahi”*. (Al Malfuzaat: P319)

Tajaanib Ahlus Sunnah ke jiski tasdeeq-o-tauseeq bahut se barelwi

ulama ne ki hai, jin mein barelwiyo'n ke *Mazhar-e-Aala Hazrat*, Hashmat Ali Qadri Saahab bhi hain, us mein Sir Syed ke mutaalliq darj hai: *"Jo shakhs uske kufriyaat-e-qatiyya yaqeeniya mein se kisi ek hi kufr-e-qatiyya par muttala hone ke baad bhi uske kaafir-o-murtad hone mein shak rakhe, ya usko kaafir-o-murtad kehne mein tawaqquf kare, wo bhi ba-hukm-e-shariyat-e-muttahara qatan yaqeenan kaafir-o-murtad aur mustahiq-e-azaab-e-abad hai"*. (Tajaanib Ahle Sunnat: P86)

Muhammad Ali Jinnah Ki Takfeer

Baani-e-Pakistan Qaaid-e-Aazam, Muhammad Ali Jinnah ki takfeer ka fatwa mulaahaza farmaae'n: *"Mister Muhammad Ali Jinnah kaafir-o-murtad hai. Uske bahut se kufriyat hain. Ba-hukm-e-shariyat wo aqaaid-e-kufriya ki bina par qatan murtad aur khaarij az Islam hai aur jo uske kufr par shak kare ya use kaafir kehne mein tawaqquf kare, wo bhi kaafir"*. (Tajaanib Ahle Sunnat: P119; 122)

Muslim League Ke Mutaalliq Fatwa

Us daur ki Muslim League ke mutaalliq unka fatwa hai: *"Ye Muslim League nahi, mazloom league hai"*. (Tajaanib Ahle Sunnat: P112)

Neez: *"Bad-mazhab saare jaha'n se badtar hain. Bad-mazhab jahannamiyo'n ke kutte hain. Kya koi saccha imandaar musalman kisi kutte aur wo bhi dozakhiyo'n ke kutte ko apna qaaid-e-aazam, sabse bada peshwa aur sardar banana pasand karega? Haasha-o-kalla hargiz nahi"*. (Muslim League Ki Beekh-dari az Aulaad-e-Rasool Qadri Bareilwi: P14)

Mazeed: *"Muslim League ka dastoor kufriyat-o-zalaalat par mushtamil hai"*. (Tajaanib Ahle Sunnat: P118)

Mazeed Suniye: *"Jo Muhammad Ali Jinnah ki taareef karta hai wo murtad ho gaya, uski biwi uske nikah se nikal gai. Musalmano par farz hai ke uska kulli-muqaatia¹ kare'n. Yaha'n tak ke wo tauba kare"*. (Al Jawabaat as Sunniyah Zahaa as Sawalaat al Milkiyyah az Abul Barakaat: P3)

¹ T: (کلی مقاطعه) Mukammal taur par taalluq khatam karna [RSB]

Maulana Ataullah Shah Bukhari Ki Takfeer

Syed Ataullah Shah Bukhari رحمۃ اللہ علیہ ke mutaalliq unka fatwa ye hai ke unki jamaat napaak aur murtad jamat hai. (Tajaanib Ahle Sunnat: P90& P160)

Sadr Zia-ul-Haq Ki Takfeer

Barelwi hazraat Pakistani Sadar General Zia-ul-Haq aur saabiq Governor Punjab General Sawar Khan aur un wafaaqi wuzara ko, jinho'n ne Imam-e-Kaaba Fazeelat ash-Shaikh Abdullah bin as-Sabeel ke peeche namaz adaa kit hi, un sab par bhi kufr ka fatwa laga chuke hain.

Kisi ne unse Mufti Shuja-at Ali Qadri se sawal kiya ke unka kya hukm hai?

Imam-e-Kaaba Ke Peeche Namaz Padhne Waalo'n Ki Takfeer

Mufti Saahab ne jawab diya: *"Hazrat Noorani Faazil-e-barelwi raziallahu ta'ala anho ka fatwa hai ke jo shakhs wahaabi Najdiyo'n ko musulman jaane, ya unke peeche namaz padhe, wo kaafir-o-murtad hai"*. (Fataawa Mufti Shuja-at Ali Qadri)

Janab Ahmad Raza aur unke hawaari fatwa baazi mein bahut hi jald-baaz the. Mukhtalif shakhsiyat aur jamato'n ko kaafir qaraar dene ke alaawa maamooli-maamooli baato'n par bhi kufr ka fatwa laga dete the... chand misaale'n mulaahaza ho'n:

Turki Topi Ki Tauheen Kufr Hai

Janab Barelwi ka irshad hai: *"Jis ne Turki topi chalaai, wo daera Islam se khaarij ho gaya"*. (Baaligh an Noor dar Fataawa Razwiya: V6 P11)

"Bilaa zarurat angrezi topi rakhna, bila-shubah kufr hai". (Eezan: V6 P30)

"Alawi Syed ko Alawi kehna kufr hai". (Eezan: V6 P23)

Ulama Ki Badgoi Karne Waala Kaafir Hai

"Ulama ki bad-goi karne waala munafiq-o-kaafir hai". (Eezan: V6 P26)

"Ulama-e-deen ki tehqeer kufr hai". (Eezan: V6 P24)

Imam Abu Hanifa Ki Mukhalifat Kufr Hai

“Jisne kaha ke Imam Abu Hanifa ﷺ ka qiyaas haq nahi, wo kaafir ho gaya”. (Eezan: V6 P34)

Ghaerullah Ko Sajda Karna Kufr Nahi

Ek taraf to in baato’n par kufr ke fatwe lagaae ja rahe hain aur doosri taraf itni dheel di ja rahi hai ke: *“Ghaer-e-khuda ka sajda-e-tahiyyat karne waala hargiz kaafir nahi”*. (Eezan: V6 P70)

Rasool Allah ﷺ Ko Maabood Qaraar Dena Kufr Nahi

Mazeed: *“Ye kehna hamare maabood Muhammad ﷺ hain, kufr nahi”*. (Eezan: V6 P114)

Neez: *“Buzrug ka ‘سبحانی ما اعظم شانی’ (Subahani Maa aazm Shaani) yaane. “Main Paak Hu’n, Meri Shaan Buland Hai”. Kehna kalma-e-kufr nahi”*. (Eezan: V6 P147)

Aalim Ko Awaaelim Kehna Kufr Hai

Lekin: *“Jisne Aalim ko ‘عوالم’ (Awaelim)¹ kaha, wo kaafir ho gaya”*. (Baaligh an Noor dar Fataawa Razwiya: V6 P119)

Ahmad Raza Takfeer Mein Bahut Mohtaata Hai

Aur nihaayat taajjub ki baat hai ke is qadr takfeeri fatwo’n ke bawujood Barelwi Aala Hazrat kaha karte the: *“Agar kisi kalaam mein 99 ehtemaal-e-kufr ke ho’n aur ek Islam ka. To waajib hai ke kalaam ko ehtemal-e-Islam par mehmoool kiya jaae”*. (Fataawa Razwiya: V6 P114)

Mazeed: *“Kisi musalman ko kaafir kaha aur wo kaafir na ho, to kufr kehne wale ke taraf laut aata hai aur kehne waala khud kaafir ho jaata hai”*. (Baaligh an Noor dar Fataawa Razwiya: V6 P11)

Aur usse bhi ziyaada taajjub aur tazheek ki baat ye hai ke barelwi hazraat apne Aala Hazrat ke mutaalliqa likhte hain: *“Aala Hazrat takfeer-e-muslim mein bahut mohtaata hai aur us masle mein jalb-baazi se kaam na lete the”*. (Anwaar-e-Raza: P291)

¹ T: (عوالم) Bahut se jahaan, kai duniyaae’n [RKT]

Ek aur sahaab likhte hain: *“Wo takfeer-e-muslim mein bahut ehtiyaat se kaam lete the”*. (Faazil-e-Barelwi Ulama-e-Hijaz Ki Nazar Mein az Masood Ahmad Barelwi: P44192)

Janab Barelwi khud apne baare mein likhte hain: *“Ye husn-e-ehtiyaat Allah Azzo Wajal ne hame’n ataa farmaya. Ham ‘لا اله الا الله’ (Laa Ilaaha Illallah) kehne waale ko hattal-imkaan kufr se bachaate hain”*. (Fataawa Razwiya: V6 P251)

In tamaam ehtiyaat ke bawujood barelwi hazraat ki takfeeri muhim ki zid mein aane se ek makhsoos tole ke alaawa koi musalman bhi mehfooz nahi reh saka. Agar ye ehtiyaat-o-tahafuzaat na hote to naa-maaloom kya gul khilaate?

Aakhir mein ham is silsile mein ek mazedaar baat naql karke is baat ko khatm karte hain. Ulama-e-deen ne Janab Barelwi ki kutub se ye saabit kiya hai ke khud unki zaat bhi in takfeeri fatwo’n se mehfooz nahi reh saki.

Ahmad Raza Khan Saahab kai muqamaat par kai shakhsiyaat ke mutaalliq likhte hain ke jo unke kufr mein shak kare, wo bhi kaafir! Magar doosri jagah unhe’n musalman qaraar dete hain. Masalan Shah Ismail Shaheed رحمۃ اللہ علیہ ko baar-ha kaafir-o-murtad qaraar dene ke bawujood ek jagah kete hain: *“Ulama-e-Mohtaateen¹ Shah Ismail ko kaafir na kahe’n, yehi sawab hai”*. (Fataawa Razwiya: V6 P251)

Yaane pehle to kaha ke: “Jo unke kufr mein shak kare, wo bhi kaafir (iska bayan tafseelan guzar chuka hai) phir khud hi kehte hain ke: Unhe’n kaafir nahi kehna chaahiye. Kufr mein shak aur shak karne waala unke nazdeek kaafir hai, lihaaza wo khud bhi kaafir tehre!

Isi tarah ek jagah farmate hain: *“Syed ka istikhfaaf² kufr hai”*. (Baaligh an Noor: P23)

Aur khud Syed Nazeer Hussain Mohaddis Dahelwi رحمۃ اللہ علیہ aur doosre kai Syed Ulama ka istikhfaaf hi nahi, balke unhe’n kuffar-o-murtaddeen qaraar dekar kufr ke murtakib thehre.

¹ T: (محتاجین) Ehtiyaat karne waale [RSB]

² T: Tauheen, tazleel, tehqeer [RKT]

Allah Ta'ala hame'n zabaan ki laghzisho'n se mehfooz farmae. Ameen.

Barelwiyat Aur Afsaanwi Hikaayaat

Kitab-o-Sunnat se inhiraaf karne waale tamaam baatil firqe khud-saakhta qisse kahaniyo'n ka sahaara lete hain. Taake wo jhooti riwayat ko apnakar saada-looh awaam ke saamne unhe'n dalaal ki haesiyat se pesh karke apne baatil nazariyat ko riwaaj de sake'n.

Zaahir hai, Kitab-o-Sunnat se to kisi baatil aqide ki daleel nahi mil sakti. Majburan qasas-o-asateer aur jhooti hikayaat ki taraf rukh karna padta hai. Taake jab kisi ki taraf se daleel talab ki jae to fauran un hikayaat ko pesh kar diya jae. Masalan, Aqida ye hai ke Auliya Ikram apne mureedo'n ki haajat-rawaai aur mushkil-kushai kar sakte hain aur uski daleel ye hai ke Shaikh Jeelani رحمته الله ne kisi aurat ki fariyaad par 12 baras baad ek doobi kashti ko numudaar karke is mein maujood gharq hone waale tamaam afraad ko zinda kar diya tha.

Apni taraf se ek aqida waza' kiya jaata hai aur phir usko mudallal banaane ke liye ek hikayaat waza' karna padti hai. Aur usi se har baatil mazhab ka karobaar chalta hai.

Aise logo'n ke mutaalliq hi irshad-e-Baari Ta'ala hai:

Jin Ki Sae Duniyawi Zindagi Mein
Akaarar Gai, Jabke Wo Samajhte
Hain Ke Yaqinan Wo Acche Kaam
Kar Rahe Hain.

الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ
يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾
(Surah-al-Kahf: 104)

Ye hota hai duniyawi tamaa'¹ mein muftala hokar aise log apni aaqibat bar-baad kar lete hain:

Aur Jiske Liye Allah Ne Noor Nahi
Banaya To Uske Liye (kahee'n bhi)
Koi Noor Nahi.

وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَلَيْسَ لَهُ نُورٌ ﴿٤٠﴾
(Surah-an-Noor: 40)

Kitab-o-sunnat ki paerawi mein hi ummat ke liye behtari hai. Agar ham usse eraaz karenge to hamara muqaddar siwa-e-khurafaat ke kuch na

¹ T: (ظمع) Laalach, hirs, bohut ziyaada khwahish [RKT]

hoga. Musalman ummat ke liye Quran-o-Sunnat ke alaawa koi teesri cheez daleel nahi ho sakti. Agar qisse kahaniyo'n ko bhi dalaael ki haesiyat dedi jaae to musulmano'n ke darmiyan ittihaad-o-ittifaaq ki koi soorat nahi nikal sakti.

Musalman sirf Allah Ta'ala ki Kitab aur Sawar-e-Kaenaat ki Hadees par hi muttahiid ho sakte hain.

Afsaano'n aur khud-saakhta riwayat se Haq ko Baatil aur Baatil ko Haq qaraar nahi diya ja sakta. Aaj hamare daur mein agar hinduo'n ki naql mein ghadhi hui hikayato'n ko chodkar Kitab-o-Sunnat ki taraf rujoo kar liya jaae to bahut se ghaer-islami aqaaid usi waqt khatm ho sakte hain aur ittihaad ki bhi koi soorat nikal sakti hai.

Qisse Kahaniyaa'n

Barelwi hazraat ne bahut si hikayato'n ko sanad ka darja de rakha hai. Ham zel mein unki be-shumaar hikayato'n mein se chand ek ko naql karte hain.

Janab Barelwi ka aqida hai ke buzurgan-e-deen apne mureedo'n ki pareshaniya'n door karte hain, ghaib ka ilm rakhte aur bahut door se apne mureedo'n ki pukaar ko sunkar unki fariyaad-rasi karte hain. Wo kehte hain: *"Syedi Musa Abu Imran ؑ ka mureed jaha'n kahee'n se unhe'n pukarta, jawab dete, agarche saal bhar ki raah par hota ya usse zaaid"*. (Anwaar al Intebaah Fee Hal Nidaa Yaa Rasool Allah dar Majma' Rasaail Raziwya V1 P182)

Murdo'n Ka Tasarruf

Mazeed: *"Hazrat Muhammad bin Farghal farmaya karte the main un mein se hoo'n jo apni qabro'n mein tasarruf farmate hain. Jise koi haajat ho, mere paas chehre ke saamne haazir ho, mujh se apni haajat kahe main poori farmadunga"*. (Eezan)

Madeen Bin Ahmad Ki Hikaayat

Ab unke aqwaal-o-aqaaid ki daleel Quran-e-Kareem ki koi aayat ya Nabi ؑ ka farman nahi, balke ek hikayat hai, jise Janab Ahmad Raza Khan ne apne ek risaale mein naql kiya hai. Likhte hain: *"Ek din Hazrat*

Syedi Madeen bin Ahmad Ashmooni raziallahu ta'ala anho ne wazoo farmate waqt ek khadaao'n bilaad-e-mashriq ki taraf phenki. Saal bhar ke baad ek shakhs haazir hue aur wo kahdaao'n unke paas thi. Unho'n ne haal arz kiya ke jung mein ek bad-soorat¹ ne unki saahibzaadi par dast-daraazi chaahi, ladki ko us waqt apne baap ke peer-o-murshid Hazrat Syedi Madeen ka naam maaloom na tha. Youn nida ki: "Ya Shaikh Abi Laa Hazni (يا شيخ ابي لاحظني), Yaane Aye Mere Baap Ke Peer-o-Murshid Mujhe Bachaaiye. Ye nida karte hi, khadaao'n aai, ladki ne najaat paai. Wo khadaao'n unki aulaad mein ab tak maujood hai". (Anwaar al Intebaah Fee Hal Nidaa Yaa Rasool Allah dar Majma' Rasaail Raziwya V1 P182)

Muhammad bin Hanafi Ki Hikaayat

Isse milti-julti ek aur hikaayat naql karte hain: Syedi Muhammad Shamsuddin Muhammad Hanafi ke ek mureed ko dauran-e-safar choro'n ne lootna chhaha, ek chor uske seene par baeth gaya, usne pukara: 'يا سيدى محمد حنفى! خاطر معى' *Ya Syedi Muhammad Hanafi! Kaathir Maa'i) Yaane: Aye mere aaga mujhe bachaaiye*".

Itna kehna tha ke, ek khadaao'n udti hui aai aur uske seene par lagi. Wo ghash khaakar ulat gaya. (Eezan)

Ek aur mazedaar hikaayat mulaahaza ho: "Ek faqeer bheek maangne waala ek dukaan par khada keh raha tha, ek rupiya de. Wo na deta tha. Faqeer ne kaha: "*Rupiya deta hai to de, warna teri saari dukaan ulat doonga*". Is thodi der mein bahut log jama ho gae. Ittifaaqan ek saahib-e-dil ka guzar hua, jinke sab log motaqid the. Unho'n ne dukandaar se farmaya: "*Jald rupiya use de, warna dukaan ulat jaaegi*".

Logo'n ne arz ki: "*Hazrat! Ye be-sahaara jaahil kya kar sakta hai?*"

Farmaya: "*Maine is faqeer ke baatin par nazar daali ke kuch hai bhi? Maaloom hua, bilkul khaali hai. Phir iske shaikh ko dkeha, use bhi khaali paaya. Iske shaikh ke shaikh ko dekha, unhe'n Ahlullah se paaya aur dekha ke wo muntazir khade hain ke kab iski zabaan se nikle aur main dukan ulat du'n*". (Al Malfuzaat: P189)

¹ ❶ Yaani agar bad-soorat na hota, to koi harj na tha.

Andaaza lagaae'n. Ek maangne waala jaahil faqeer, namaz roze ka taarik, be-sharaa'¹, nafa-o-nuqsaan pohonchane aur tasarrufaat-o-ikhtiyaraat ka maalik hai!

Kis tarah ye log najis, ghaleez, paaki-o-paleedi se naa-aashna², mughallataat³ bakne waale, haath mein kashkol-e-gadaai liye, gale mein ghunghru daale aur maela kuchaela libaas zeb-tan kiye, logo'n ke saamne dast-e-sawaal daraaz karke pet pooja karne waale jaahil logo'n ko aam nazro'n mein muqaddas, paakbaaz, buzurgan-e-deen aur tasarrufaat-o-ikhtiyaraat ki maalik hastiya'n zaahir kar rahe hain aur deen-e-Islam ki paakiza taalimaat ko maskh⁴ kar rahe hain. Yehi wo taalimaat hain, jin par is mazhab ki asaas-o-buniyad hai.

Barelwi Dalaael

Quran-o-Sunnat mein to in afkaar-o-nazariyat ka koi wujood nahi. Unho'n ne khud hi aqaaid waza' kiye aur phir unke dalaael is tarah ki man-ghadat hikayaat ka sahara liya.

Auliya Ki Qudrat

Arsh Ka Ghayab Hona

Auliya Ikram ki qudrat-o-taaqat ko bayan karne ke liye barelwi hazraat ek aur ajeeb-o-ghareeb riwayat ka sahara lete hain. Likhte hain: "Ek shakhs Syedna Bayazeed Bastami raziallahu ta'ala anho ki khidmat mein haazir hua. Dekha ke panjo'n ke bal ghutne teke asmaan ki taraf dekh rahe hain aur ankho'n se aansu ki jagah khoon rawa'n hai.

Arz ki: "*Hazrat! Ye kya haal hai?*"

Farmaya: "*Main ek qadam mein yaha'n se arsh tak gaya. Arsh ko dekha ke Rab Azzo Wajal ki talab mein pyaase bhediye ki tarah mu'n khole hue hai*".

¹ T: (بے شریع) Sharai usool-o-zawaabit se mehroom, unki paabandi na karne waala [RSB]

² T: (نا آشنا) Naa-waaqif, laa-ilm, anjaan [RKT]

³ T: (مغالطات) Ghalat-fehmiya'a'n, mughaalate [RKT]

⁴ T: Bigda hua, badla hua, todna, badalna [RKT]

‘¹بائے بر عرش کہ میں چہ ماجرا است’ (Baange bar-arsh ke e’n che maajra ast). Hame’n nishan dete hain ke ‘²الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوٰی’ (ar-Rahman alal arshistawa) Ke Rahman arsh Par Mustawi Hai. Main Rahman ki talaash mein tujh tak aaya, tera haal ye paaya?”

Arsh ne jawab diya: “Mujhe irshad karte hain ke Aye Arsh! Agar hame’n dhoondhna chaahte ho to Ba-yazeed ke dil mein talaash karo”. (Hikaayat-e-Rizwiya: P181-182)

Haewanaat Auliya Se Darte Hain

Barelwi Maktab-e-firk ke nazdeek Auliya Ikram se jungle ke jaanwar bhi khauf khaate hain aur unki farmabardari karte hain. Iski daleel ke liye Janab Ahmad Raza jis hikayat ki taraf rukh karte hain, wo ye hai:

“Ek Saahab, Auliya Ikram se the. Unki khidmat mein 2 aalim haazir hue. Aapke peeche namaz padhi, tajweed ke baaz qawaid-e-mustahba adaa na hue. Unke dil mein khatra guzra ke acche wali hain, jinko tajweed bhi nahi aati. Us waqt Hazrat ne kuch na farmaya. Makan ke samne ek nahr jaari thi, ye dono’n nahane ke waaste waha’n gae, kapde utaar kar kinare rakh diye aur nahane lage. Itne mein ek nihaayat haebatnaak sher aaya aur sab kapde jama karke un par baeth gaya. Ye sahaab zara-zara si langotiya’n baandhe hue the. Ab nikle’n to kaese?”

Jab bahut der hogai, Hazrat ne farmaya ke: “Bhaiyo’n hamare 2 mehman sawere aae the, wo kaha’n gae?” Kisi ne kaha: “Huzoor! Wo to is mushkil mein hain”. Aap tashreef le gae aur sher ka kaan pakad kar tamaacha maara. Usne doosri taraf mu’n pher liya. Aapne us taraf maara, us ne us taraf mu’n pher liya.

Farmaya: “Hamne kaha tha ke hamare mehmano’n ko na-sataana, jaa chalaaj! Sher uthkar chala gaya”.

Phir un saahibo’n se farmaya: “Tum ne zabane’n seedhi ki hain aur ham ne dil seedha kiya. Ye unke khatre ka jawab tha”. (Hikaayat-e-Rizwiya: P110)

¹ T: Arsh par ek sadaa hai ke ye kya maajra hai [RSB]

² T: Surah Taa Haa: 5 [RSB]

Fahsh Hikayaat

Kuch aisi hikayate'n bhi hain, jinhe'n sunkar hasi ke saath-saath ba-yak-waqt rona bhi aata hai, un mein se chand ek yaha'n zikr ki jaati hain. Irshad karte hain: *"Syedi Ahmad Sijilmaasi ke 2 biwiya'n thee'n. Syedi Abdul Aziz Dabbaagh raziallahu ta'ala anho ne farmaya: Raat ko tum ne ek biwi ke jaagte doosri se ham-bistari ki, ye nahi chaahiye"*.

Arz kiya: *"Huzoor! Wo us waqt soti thi"*. Farmaya: *"Soti na thi, sote mein jaan daal li thi (Yaane jhoot moot sui hui thi)"*.

Arz kiya: *"Huzoor ko kis tarah ilm hua?"* Farmaya: *"Jaha'n wo so rahi thi, koi aur palang bhi tha?"* Arz kiya: *"Haa'n, ek palang khaali tha!"* Farmaya: *"Us par main tha"*. (Hikaayat-e-Rizwiya: P55)

Is tarah ke khurafaat naql karte hue bhi sharam mehsoos hoti hai. In logo'n ne to unhe'n Kitab-o-Sunnat ke muqaable mein maazAllah dalaail-o-baraheen ki haesiyat de rakhi hai.

Isi tarah ki ghaleez, najis aur jinsi hikayato'n ka naam unho'n ne deen-o-shariyat rakh liya hai. Unse inkaar ko ye log whaabiyyat aur kufr-o-irtidaad se taabeer karte hain. Ek bad-qumaash¹ insaan, jise ye log Shaikh aur Peer jaise alqaab se nawaazte hain, mureed aur uski biwiyo'n ke darmiyan sota aur waqt-e-mubasharat khaawind aur biwi ki harkaat-o-sakanaat dekh kar mehzoos² hota hai. Ye fahaashi-o-uryaani hai ya deen-o-shariyat?

Agar yehi deen-o-shariyat hai to aankh neechi rakhne aur fawaahish se ijtinaab waghaera ke ahkamaat ka kya maane hai? Aur barelwi qaum ke ye buzurgan-e-deen hi is qism ki harkaat ka irtikaab shuru kar de'n to mureedo'n kya aalam hoga?

Aur phir badi wazaahat aur dhitaai ke saath hikaayat naql karne ke baad janab Khaleel Barakati farmate hain: *"Isse saabit hua, shaikh mureed se kisi waqt juda nahi hota. Har-aan³ saath hai. Is tarah be-*

¹ T: (بَد قَمَاش) Bure challan ka, badmaash [RKT]


² T: (مَحْظُوط) Khush, lutf-andoz [RKT]

³ T: Hamesha [RSB]

shak Auliya aur Fuqaha apne paerukaro'n ki shafa-at karte hain aur wo unki nighbaani karte hain. Jab uska hashr hota hai, jab uska naama-e-amaal khulta hai, jab usse hisaab liya jaata hai, jab uske amal tulte hain aur jab wo pul-siraat par chalta hai, har waqt, har haal mein uski nighbaani karte hain. Kisi jagah usse ghaafil nahi hote". (Hikaayat-e-Rizwiya: P55, Haashiya Al Istemdaad Aalaa Ajiyaal Al Irtaad az Mustafa Raza Khan: P35)

Janab Barelwi, apne *Malfuzaat* mein ek aur hikayat naql karke qabro'n par urs aur melo'n ke fawaaid batlaana chaahte hain, taake bad-qumaash afraad un melo'n aur urso'n mein ziyada taadaad mein shirkat karke mazaraat se *Faiz* haasil kare'n.

Mazaar Par Ladki Ka Chadhaawa

Irshad karte hain: "*Syedi Abdul Wahab Akaabir-e-Auliya-e-Ikram mein se hain. Hazrat Syedi Ahmad Badawi Kabeer*  *ke mazaar par ek taajir ki kaneez par nigaah padi. Wo aapko pasand aai. Jab mazaar shareef par haazir hue to saahib-e-mazaar ne irshad farmaya: "Abdul Wahhab, wo kaneez tumhe'n pasand hai?"*

Arz kiya: "*Haa'n! Shaikh se koi baat chupaana nahi chaahiye*".

Irshad farmaya: "*Accha ham ne wo kaneez tum ko hiba ki. Aap¹ sukoot mein hai ke kaneez to us taajir ki hai aur Huzoor² hiba farmate hain. Wo taajir haazir hua aur usne wo kaneez mazar-e-aqdas ki nazr ki*". ^①³ *Khaadim ko ishaara hua, unho'n⁴ ne wo⁵ aapki nazr kardi.*

(Saahib-e-Mazaar) ne irshad farmaya: "*Ab der kaahe ki hai? Falaan hujre* ^②⁶ *mein le jaao aur apni haajat poori karo!"* (Al Mafuzaat: P275-276)

¹ T: Syedi Abdul Wahab [RSB]

² T: Syedi Ahmad Badawi Kabeer [RSB]

³ ^① Kannezo'n ko mazaaro'n ki nazr karne ke baad kya us mein aur hinduo'n aur daur-e-jahiliyyat ki nazr-o-niyaz mein koi farq baaqi reh jaata hai? *Nastaghfirullah*

⁴ T: Khadim [RSB]

⁵ T: Kanneez [RSB]

⁶ ^② Kya isi maqsad ke liye mazaaro'n ke pehluo'n mein hujre taameer kiye jaate hain? Aur kya in hi nafaasani-o-haiwaani khwahishaat ki takmeel ke liye aurato'n ko mazaaro'n par kasrat se aane ki targheeb di jaati hai?

Auliya Ka Ilm-e-Ghaib

Janab Barelwi dar-asal in hikayaat se saabit ye karna chaahte hain ke Auliya-e-Ikram ko ghaib ka ilm haasil hai. Wo apne mureedo'n ke dilo'n ki baato'n se na sirf waaqif hain, balke unki khwahishaat ki takmeel par qudrat-o-tasarruf bhi rakhte hain. Daawa aur phir uski daleel aapne mulaahaza farmai. Ab Janab Barelwi ek aur hikayat naql karke us baat ki daleel pesh karna chaahte hain ke sirf Murshid aur Peer hi ilm-e-ghaib nahi rakhte, balke unke mureedo'n se bhi koi cheez makhfi nahi rehti.

Farmate hain: *“Hazrat Syedi Muhammad Gesudaraz qaddas sirrah ke Akaabir Ualama aur Ajilla Saadaat se the. Jawaani ki umr thi, saadaat ki tarah shaano'n tak 2 geysu rakhte the. Ek baar sar-e-raah baethe the. Hazrat Naseeruddin Mehmood Chiraagh Dahelwi ؒ ki sawaari nikli, unho'n ne uth kar zaanu-e-mubaarak par bosa diya. Hazrat Khaja ne farmaya: 'سیدفروتک' (Syed Faro tark) “Syed Aur neeche bosa do”. Unho'n ne paae mubaarak par bosa liya. Farmaya: Syed Faru Tark, unho'n ne ghode ke sim par bosa diya. Ek gesu ke rikaab-e-mubaarak mein ulajh gaya tha, wahee'n uljha raha aur rikaab sim¹ tak badh gaya. Hazrat ne farmaya: Syed Faru Tark, unho'n ne hat kar zameen par bosa diya. Gesu rikaab-e-mubarak se juda karke tashreef le gee. Logo'n ko taajjub hua ke aise jaleel syed ne ya kya kiya?”*

“Ye eteraaz Hazrat Syed Gesudaraz ne suna, farmaya ke log nahi jaante ke mere Shaikh in boso'n ke ewaz mein kya ataa farmaya?”

“Jab maine Zaanu-e-mubaarak par bosa diya, Aalam-e-naasoot munkashif ho gaya. Jab paae aqdas par bosa diya: Aalam-e-Malakoot munkashif hua”.

“Jab ghode ke sim par bosa diya, Aalam-e-Jabroot raushan hua aur jab zameen par bosa diya Lahoot ka inkishaaf ho gaya”. (Hikaayat-e-Rizwiya: P63-64)

Isi qism ke logo'n ke baare mein irshad-e-Baari Ta'ala hai:

¹ T: Ghode ke paao'n [RSB]

Ye Wo Log Hain Jinho'n Ne
Gumraahi Khareed Li Hidaayat Ke
Badle To Unki Tiijaarat Ne Unhe'n
Koi Nafa Na Diya Aur (us mein) Wo
Hidaayat-yaafat Na Hue.

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدَىٰ ۖ قَبًا
رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾
(Surah-al-Baqara: 16)

Auliya Ikraam Qabro'n Mein Zinda Hain

Barelwi hazraat ka aqida ye hai ke Ambiya Ikram ﷺ aur Auliya Ikram apni qabro'n mein zinda hain. Maut ke baad bhi wo duniyawī zindagi ki tarah uth-te baeth-te, sote aur jaagte hain. Apne mureedo'n ki baato'n ko sunte aur unki talab ko poora karte hain.

Zaahir hai, ye man-ghadat aqida Kitabullah aur Sunnat-e-Rasool Allah ﷺ se to saabit nahi hai. Albatta bahut si hikayaat aisi hain, jise is aqide ke dalaael muhiyya ho jaate hain.

Khan Saahab Barelwi likhte hain: *“Imam-o-Qutub Hazrat Syed Ahmad Rifaai raziallahu ta'ala anho har saal haajiyo'n ke haath Huzoor-e-Aqdas ﷺ par salam arz kar bhejte. Khud jab haazir hue to Rauza-e-Aqdas ke saamne khade hue aur arz ki ke: “Main jab door tha to apni rooh bhej deta tha, ke meri taraf se zameen ko bosa de to wo meri naaib thi aur ab baari mere badan ki hai ke jism khud haazir hai, dast-e-mubaarak ataa ho ke mere lab usse behra¹ paae'n”.*

“Chunache Nabi-e-Akram ﷺ ka dast-e-mubaarak rauda sahareef mein se zaahir hua aur Imam Rifaai ne us par bosa diya”. (Risaala Abar al Maqaal Fee Qiblah al Ajlaal dar Majma' Rasaail: P173)

Ye to tha, Rasool Allah ﷺ ke mutaalliq unka aqida. Ab yehi aqida unke apne buzurgan-e-deen ke mutaalliq mulaahaza farmae'n: *“Imam Abdul Wahab Sherani Qaddasallah Sirrah, har saal Hazrat Syedi Ahmad Badawi Kabeer raziallahu ta'ala anho ke urs par haazir hote. Ek dafa unhe'n taakheer ho gai to mujaawaro'n ne kaha ke tum² kaha'n the? Hazrat³ baar baar mazaar-e-mubarak se parda utha kar farmate rahe*

¹ T: (بَهْرَة) Faaeda, nafa [RKT]

² T: Abdul Wahab Sherani [RSB]

³ T: Syedi Ahmad Badawi Kabeer [RSB]

hain: Abdul Wahab aaya? Abdul Wahab aaya?”¹

“(Jab mujawaro’n ne ye saara maajra sunaaya) To Abdul Wahab Sherani kehne lage: Kya huzoor ko mere aane ki ittila hoti hai?”

“Mujawaro’n ne kaha: Ittila kaisi? Huzoor to farmate hain ke kitni hi manzil par koi shakhs mere mazaar par aane ka iraada kare, main uske saath hota hu’n, uski hifaaizat karta hu’n”. (Al Malfuzaat: P275)

Is par mustazaad ke: *“Do (2) Bhai Allah ke raaste mein Shaheed ho gae. Unka ek teersa bhai bhi tha, jo zinda tha. Jab uski shaadi ka din tha to dono’n bhai bhi shadi mein shirkat ke liye tashreef laae”.*

“Wo bahut haeran hua aur kehne laga ke tum to mar chuke the. Unho’n ne farmaya ke Allah Ta’ala ne hame’n tumhari shaadi mein shareek hone ke liye bheja hai”.

“Chunache un dono’n (faut-shuda) bhaiyo’n ne apne teesre bhai ka nikaah padha aur waapas chale gae”. (Hikaayat-e-Rizwiya: 116; Anwaar al Intebaah dar Majma’ Rasaail: V1 P175)

Yaane wafat ke baad wo duniya mein aae. Shadi mein shirkat ki, nikah padha aur wapaa apne muqamaat par chale gae.

Ye daleel hai is baat ki ke, nek log marne ke baad bhi zinda hote hain aur duniya se unka taalluq khatam nahi hota. *‘انا لله وانا اليه راجعون!'*

Ek aur daleel mulaahaza ho: “Abu Saeed Faraz qaddasallahu sirrah raawi hain ke main Makkah Muazzama mein tha. Baab Bani Shaiba par ek jawaan mara pada paaya. Jab maine uski taraf nazar ki to mujhe dekh kar muskuraya aur kaha:

¹ ^❶ Ek taraf to in hazraat ka aqida hai ke Auliya Ikram ko ghaib ki tamaam baato’n ka ilm hota hai, doosri taraf kehte hain ke Shaikh Badawi mujaawaro’n se poochte rahe ke Abdul Wahhab aayaa ya nahi?

Agar ghaib ka ilm tha, to baar-baar Abdul Wahhab ki aamad ke mutaalliq istifsaar karne ki kya zaroorat thi? Aur is baat ka kya mafhoom hai ke main mazaar par aane ka iraada karne waale har shakhs ke saath hota hu’n aur uski hifaaizat karta hu’n? Kaisa ajeeb aur dilchasp tazaad hai?

Aye Abu Saeed! Kya tum nahi jaante ke Allah ke piyaare (marne ke baad bhi) zinda hote hain, agar che mar jaate hain. Wo to ek ghar se doosre ghar ki taraf laut-te hain.

يا ابا سعيد اما علمت ان الاحياء احياء وان
 ماتوا وانما ينقلون من دار الى دار.
 (Risaala Ahkaam Quboor Momineen dar
 Majma' Rasaail: V2 P243)

Mazeed suniye: *“Syed Abu Ali Qaddasallah sirrah raawi hain: Maine ek faqeer (yaane soofi) ko qabr mein utaara, jab kafan khola, unka sar khaak par rakh diya. Faqeer ne aankhe’n khol dee’n aur mujhse farmaya: Aye Abu Ali! Tum mujhe uske saamne zaleel karte ho jo mere naaz uthaa-ta hai?”*

“Maine arz ki: Aye mere sardar! Kya maut ke baad bhi tum zinda ho?”

“Kaha: Main zinda hu’n, aur khuda ka har pyaara zinda hai, beshak wo izzat jo mujhe roz-e-qiyamat milegi, usse main teri madad karunga”.
 (Risaala Ahkaam Quboor Momineen dar Majma’ Rasaail: V2 P243-244)

Hikaayat ki soorat mein ek aur daleel:

“Ek bibi ne marne ke baad khwaab mein apne ladke se farmaya: Mera kafan aisa kharaab hai ke mujhe apne sathiyo’n mein jaate sharam aati hai (saabit ye karna chaahte hain ke murde ek doosre se mulaqaat karte hain) parsu’n falaa’n shakhs aane waala hai, uske kafan mein acche kafan ka kapda rakh dena. Subah ko saahibzaade ne uth kar us shakhs ko dariyaft kiya. Maaloom hua ke wo bilkul tandrust hai aur koi marz nahi”.

“Teesre roz khabar mili, uska intiqaal ho gaya hai. Ladke ne fauran nihaayat umda kafan silwa kar uske kafan mein rakh diya aur kaha: Ye meri maa’n ko pohonchha dena!”

“Raat ko wo saaliha khwaab mein tashreef laaee’n aur bete se kaha: Khuda tumhe’n jazaa-e-khair de, tumne bahut accaha kafan bheja!” (Al Malfuzaat: P95)

Maiyyat Ka Ek Qabr Se Doosri Qabr Mein Muntaqil Hona

Mazeed: *“Jaunpur ki ek ladki faut hogai. Use jaunpur mein hi dafan kar diya gaya. Is tarah jaunpur hi ka ek gunahgar shakhs Madina Munawwara mein dafan kar diya gaya”.*

“Phir koi sahaab Hajj ko gae to dekha ke Madina Munawwara mein gunahgaar admi ki qabr mein to ladki hai aur us ladki ki qabr mein wo gunahgaar hai”. (Mawaaiz-e-Naeemia az Iqtedaar Ahmad Gujrati: P26)

Yaane marne ke baad wo ek doosre ki qabro’n mein muntaqil ho gae.

Barelwi maktaba-e-fikr ke paerukaaro’n ka aqida hai ke Auliya na sirf marne ke baad khud zinda rehte hain, balke wo doosre murdo’n ko zinda kar sakte hain. (Hikayaat-e-Razwiya: P71)

Murda Ko Zinda Karna

Daleel mulaahaza ho: *“Huzoor Ghous-e-paak raziallahu ta’ala anho ki majlis-e-waaz mein ek martaba tez hawa chal rahi thi. Usi waqt ek cheel oopar se chillaati hui guzri. Jisse ahle majlis ki nigaahen muntashir hueen. Aapne nazar-e-mubarak utha kar dekha, fauran wo cheel mar gai. Sar alaahada aur dhadh alaahada”.*

“Baad khatam-e-waaz Huzoor tashreef le chale. Wo cheel ba-dastoor mari padi thi. Aapne ek haath mein sar uthaya aur doosre haath mein jism aur dono’n ko Bismillah kehkar mila diya. Fauran udti hui chali gai”. (Baagh-e-Firdaus az Qinaa-at Ali Rizwi: P27)

“Barelwi hazraat ki baaz hikayaat mein bade dilchasp latife hote hain, aisi hi ek hikayat aap bhi mulaahaza farmaen: “Do (2) saahib-e-auliya ikram mein se the. Ek saahib dariya ke us kinare aur doosre us paar rehte the. Un mein se ek saahib ne apne yaha’n kheer pakaai aur khaadim se kaha, use mere dost ke paas pohonchade”.

“Khadim ne kaha: Huzoor raaste mein dariya padta hai. Kyouunkar paar utrunge? Kashti waghaera ka to samaan nahi!”

“Farmaya: Dariya ke kinaare ja aur keh: Main iske paas se aaya hu’n jo

aaj tak apni aurat ke paas nahi gaya. Khadim haeran tha ke ye kya muamma hai?”

“Is waaste ke hazrat saahib-e-aulaad the. Behrehaal taameel-e-hukm zaroori thi. Dariya paar gaya aur wo paeghaam jo irshad farmaya tha, kaha: Dariya ne faruan raasta de diya. Usne paar pohonch kar us buzurg ki khidmat mein kheer pesh ki”.

“Unho’n ne nosh farmai aur farmaya: Hamara salam apne aaga se keh dena, khaadim ne arz ki, salam to jabhi kahunga jab dariya se paar chala jaaunga”.

“Faramaya: Dariya par jaakar kehiye: Main uske paas se aaya hu’n, jisne 30 baras se aaj tak kuch nahi khaya. Khaadim bada haeraan hua ke abhi to unho’n ne mere saamne kheer khaai hai. Magar ba-lihaaz-e-adab khamosh raha. Dariya par aakar jaisa farmaya tha: Keh diya, dariya ne phir raasta de diya”. (Hikayaat-e-Razwiya: P35)

Auliya Ikram ki qudrat par ek aur daleel: “Hazrat Yahya Muneeri ke ek mureed dariya mein doob rahe the. Hazrat Khizr ؑ zaahir hue aur farmaya: Apna haath mujhe de, ke tujhe nikaalu’n. Un mureed na arz ki, ye haath Hazrat Yahya Muneeri ke haath mein de-chuka hu’n. Ab doosre ko na doonga. Hazrat Khizr ؑ ghayab ho gae aur Hazrat Yahya Muneeri zaahir hue aur unko nikaal liya”. (Al Malfuzaat: V2 P164)

“Ek aur dilchasp hikaayat suniye: “Hazrat Basheer Haani qaddasallah sirrah paaou’n mein joota nahi pehente the. Jab tak zinda rahe. Tamaam jaanwaro’n ne raaste mein ledh, gobar, peshab karna chhod diya ke Bashar Haani ke paaou’n kharab na ho’n. Ek din kisi bazaar mein ledh padi dekhi. Kaha: Inna Illahi Wa Inna Ilaihi Rajeeon. Poocha gaya: Kya hai? Kaha: Haani ne intiqaal kiya, tehqeeq ke baad ye amr nikla”. (Hikayaat-e-Razwiya: P172)

Auliya Ikram chaahe’n to Ahle Quboor par se azaab bhi utha sakte hain. Daleel mulaahaza ho: “Ek baar Hazrat Syedi Ismail Hazrami ek qabrastan mein se guzre. Imam Muhibuddin Tabari bhi saath the. Hazrat Syedi Ismail ne unse farmaya: Kya aap is par imaan laate hain ke murde zindo’n se kalam karte hain? Arz kiya: Haa’n”.

“Farmaya: Is qabr waala mujhse keh rah hai, main jannat ki bharti mein se hu’n. Aage chale, 40 qabre’n thee’n. Aap bahut der tak rote rahe, yaha’n tak ke dhoop chad gai. Uske baad aap hanse aur farmaya tu bhi unhi mein hai”.

“Logo’n ne ye kaefiyyat dekhi to arz ki, Hazrat! Ye kya raaz hai? hamari samajh mein kuch na aaya? Farmaya: In quboor par azaab ho raha tha. Jise dekh kar main rota raha aur maine shafa-at ki, Maula Ta’ala ne meri shafa-at qubool farmai aur unse azaab uthaa liya”.

“Ek qabr goshey mein thi, jiski taraf mera khayaal na gaya tha. Us mein se awaaz aai: Aye Mere Aaq! Main bhi to unhi mein hu’n, main falaa’n gaana gaane waali domni¹ hu’n. Mujhe iske kehne par hansi aagai aur maine kaha: Tu bhi inhi mein se hai. Us par se bhi azaab uthaa liya gaya”. (Hikayaat-e-Razwiya: P57-58; Al Mafuzaat: P200-201)

Khan Saahab Barelwi likhte hain: *“Hazrat Shaikh Akbar Mohiuddin Ibne Arbi Rahmatullah ta’ala ek jagah daawat mein tashreef le gae. Aapne dekha ke ek ladka khana kha raha hai. Khana khaate hue dafatan rone laga. Wajah dariyaft karne par kaha ke meri maa ko jahannam ka hukm hai aur farishte use liye jaate hain”.*

“Hazrat Shaikh-e-Akbar ke paas Kalima Taiyyaba 70,000 martaba padha hua mehfooz tha. Aapne uski maa ko dil mein isaal-e-sawab kar diya. Fauran wo ladka hansa. Aapne sabab hasne ka dariyaft farmaya. Ladke ne jawab kiya ke Huzoor maine abhi dekha, meri maa ko farishte jannat ki taraf liye jaate hain”. (Al Mafuzaat: P82; Hikayaat-e-Razwiya: P48)

Ye hain barelwi hazraat ke wo qatai dalaael, jinka inkaar kufr-o-irtidaad ke mutaraadif hai. Jo inka munkir hoga, us par wahaabi kaafir ka fatwa laga diya jaaega.

¹ T: (ڈومنی) Meeraasan [RKT]

Shirk-e-Jalee

Sitam baalaa-e-sitam ye hai ke barelwi hazraat in hikayat-o-asateer ke zariye na sirf ye ke logo'n ko khud saakhta buzurgaan-e-deen ka ghulam banana chaahte hain. Balke Allah Ta'ala se makhlooq ko door karne ke liye taassur bhi dena chaahte hain ke Allah Ta'ala ke tamaam ikhtiyaraat-o-tasarrufaat aur in auliya ki taraf muntaqil ho chuke hain. Ab fariyaad-rasi-o-haajat-rawai sirf Auliya-e-Allah sehi ki jaae. Rab-e-kaenaat se maangne ki koi zaroorat nahi. Jo kuch lena hai wo buzurgo'n se liya jaae, jo maangna ho wo unse maanga jaae. Yehi madad farmane waale aur fariyaad rasi karne waale hain. Allah Ta'ala tamaam ikhtiyaraat unhe'n tafweez karke khud maazAllah muattal¹ ho chuka hai.²

Us tak kisi ki rasaai bhi mumkin nahi aur usse maangne ki kisi ko zaroorat bhi nahi.

Janab Barelwi raqmtaraz hain: *"Ek martaba Hazrat Syedi Junaid Baghdadi عجل الله فرجه par tashreef laae aur Ya Allah kehte hue us par zameen ki misl chalne lage. Baad mein ek shakhs aaya, use bhi paar jaane ki zaroorat thi. Koi kashti us waqt maujood na thi. Jab usne Hazrat ko jaate dekha, arz ki, main kis tarah aaoon? Farmaya: Ya Junaid, Ya Junaid kehta chala-aa. Usne yehi kaha aur dariya par zameen ki tarah chalne laga. Jab beech dariya pohoncha, Shaetaan-e-laeen ne dil mein was-wasa daala ke Hazrat khud to Ya Allah kahe'n aur mujhse Ya Junaid kehelwate hain. Main bhi Ya Allah kyon na kahu'n?"*

"Usne Ya Allah kaha aur saath hi ghoti khaaya. Pukaara: Hazrat main chala. Farmaya: Wohi keh, Ya Junaid Ya Junaid. Jab kaha: Dariya se paar hua. Arz ki Hazrat! Ye kya baat thi, Aap Allah kahe'n to paar ho'n aur main kahu'n to ghote khaaou'n?"

"Farmaya: Arey nadaan, abhi tu Junaid tak pohoncha nahi, Allah tak rasaai ki hawas hai?" (Hikayaat-e-Razwiya: P52-53)

¹ T: (مُعْطَل) Kaam se khaali, bekaar [RKT]

² ❶ Iska zikr guzishta abwaab mein guzar chuka hai

Yaane Aam insano'n ko chaahiye ke wo sirf apne buzurgo'n aur peero'n ko hi pukaare'n. Kyounke Allah Ta'ala tak unki rasaai mumkin nahi. Jabke Rab-e-Kareem ka irshad hai:

Jab (aye Nabi) Jab Mere Bande Aap
Se Mere Baare Mein Sawaal Kare'n
To Beshak Main Qareeb Hoo'n,
Main Dua Karne Waale Ki Dua
Qubool Karta Hoo'n, Jab Bhi Wo
Mujh Se Dua Kare.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ.
(Surah-al-Baqara: 186)

Neez irshad-e-Baari Ta'ala Hai:

Aur Ham (uski) Shae-rag Se Bhi
Ziyaada Uske Qareeb Hain.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ.
(Surah Qaaf: 16)

Barelwi hazraat hikayaat se jo kuch saabit karna chaahte hain, Quran-e-Majeed ki aayaat uski mukhaalifat karti hain.

Khurafaat

Ham ek aur hikaayat bayan karke is baat ko khatm karte hain, Janab Barelwi irshad karte hain: *"Ek Saahab peer-e-kaamil ki talaash mein the. Bahut koshish ki, magar peer-e-kaamil na mila. Talab-e-Saadiq thi, jab koi na mila to majboor hokar ek raat arz kiya, aye Rab teri izzat ki qasam! Aaj subah ki namaz se pehle jo milega, usse baet kar loonga. Subah ki namaz padhne ja rahe the, sabse pehle raah mein ek chor milaa jo chori ke liye aaraha tha. Unho'n ne haath pakad liya ke Hazrat baet keejiye. Wo haeran hua, bahut inkaar kiya, na maane. Aakhir-kaar usne majboor hokar keh diya ke Hazrat main chor hu'n. Ye dekhiye chori ka maal mere paas maujood hai. Apne farmaya! Mera to mere Rab se ahd hai ke aaj subah ki namaz se pehle jo bhi milega baet kar loonga. Itne mein Hazrat Syedna Khizr عليه السلام tashreef laae aur us chor ko maraatib diye, tamaam muqamaat fauran tae kar liye, wali kiya aur isse baet li aur unho'n ne usse baet li"*. (Hikayaat-e-Razwiya: P71-72)

Ye hain Barelwiyo'n ki hikayaat, in hikayaat se barelwi hazraat aise aqaaid saabit karna chaahte hain, jinka wujood Kitab-o-Sunnat mein nahi hai aur ayaat-o-ahadees ke muqaable mein wo inhe'n dalaael ki

haesiyat se pesh karte hain.

Unke Ilm Ki Yehi Intiha Hai, Bila-shubha Aap Ka Rabb hi Us Shakhs Ko Khoob Jaanta Hai Jo Uske Raaste Se Bhatak Gaya, Aur Wohi Us Shakhs Ko Khoob Jaanta Hai, Jisne Hidaayat Di.

ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ۖ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَىٰ
۝۳۰

(Surah-an-Najm: 30)

Neez irshad-e-Baari Ta'ala Hai:

Ya Aap Samajhte Hain Ke Beshak Un Mein Se Aksar Sunte Ya Samajhte Hain? Wo To Jaanwaro'n Ki Tarah Hain, Balke Unse bhi Ziyaada Gumrah Hain.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۖ
إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ۝۴۴
(Surah-al-Furqan: 44)

Allah Ta'ala hidayat ataa farmae aur gumraahi se mehfooz rakhe.
Ameen

Mafhoom

Aa

Aadaa T: (أَعْدَا) Mukhalifeen, wo log jo dushman ya hareef ho'n [RKT]

aaina-daar T: (آئینہ دار) Zaahir karne waala, tarjumaan, akaaas [RKT]

Aaqibat T: Aakhirat, anjaam, khaatima [FL]

Aaqibat T: Aakhirat, anjaam, khaatima [FL]

aara T: (آرا) Raae ki jamaa [RKT]

Aaraa T: (آرا) Raae ki jamaa [RKT]

aari T: (عاری) Khaali, mehroom [RKT]

Aashna hona T: (آشنا ہونا) Waaqif, mutaarif hona [RKT]

Ab

abas T: (عَبَث) Befaaeda, fuzool, bekaar [FL]

Abjadi T: (أَبْجَدِي) Arrangement of 28 letters of the arabic alphabet each letter having a numerical value [RKT]

abtar T: (اِبْتَر) Muntashir, parabanda, badd [RKT]

Adabi zoq: T (أَدَبِي ذَوْق) Adab (literature) ya shayari (poetry) ko pasand karna [RSB]

Adbi T: (أَدَبِي) Adab se mutaaliq [RKT]

adm T: (عَدَم) Na hona [RKT]

adm-waaqfiyat T: (عَدَم واقفیت) Na Jaanna, na-maaloom hona [RSB]

Ad

Adyaan T: (أَدْيَان) Deen, mazhab [RKT]

Af

Afaaf T: (غَفَاف) Parhezgaari, paak-daamani [RKT]

afsaana-nigaari T: (أَفْسَانَه نِگارِی) Afsaana ya khaani likhne waala [RKT]

Ai

aizza T: (أَعِزَّة) Kumbe ke log, rishtedaar, ahle qaraabat [RKT]

Ak

akhbas-o-azar T: (اِخْبِث وَاِزَار) Sabse ziyaada kharaab, badtareen aur nuqsaan pohonchane waala [RSB]

Akkaasi T: (عَکَّاسِی) Kisi haalat ya kaifiyat ka hoo-ba-hoo izhaar [RKT]

akl-o-sharb T: (أَكْل و شَرْب) Khaana aur peena, ghiza aur sharbat [RKT]

Am

Amkina T: (أَمْكِنَتْه) Makanaat, muqamaat, thikaane [RKT]

Amr-e-baeed T: (أَمْرٌ بَعِيد) Bahut door ki baat/muaamala, yaane bahut mushkil/naa-mumkin [RSB]

An

Andokhta T: (أَنْدَوَّخَتْه) Sarmaaya, poonji [RKT]

Aq

aqalliyat T: (أَقَلِّيَّت) Wo qaum jo taadaad mein thodi ho [RKT]

Ar

arif billah T: (عَارِفٌ بِاللَّهِ) Khuda ka irfaan rakhne waala, Allah ko jaanne waala [RKT]

arif T: (عَارِف) pehchaanne waala, jaanne waala, waaqif, Wo shakhs jisko Allah Ta'ala ne apni zaat aur sifaat aur

As

asma-o-afaal ka dekhne/samajhne kiya ho, wali [RKT]

Asateer T: (أَسَاطِير) Be-buniyaad qisse aur kahaniyaa'n, khurafiyaat [RSB]

Asfal as-saafileen T: (أَسْفَلُ السَّافِلِينَ) Dozakh ka sabse neech ka tabqa, darje aur martabe ke etebaar se badtareen hiqaarat ka muqaam [RKT]

Ashad T: (أَشَدّ) Nihaayat shadeed ya sakht, bahut ziyaada [RKT]

Asmat anil-khata T: (عَصَمْتُ عَنِ الْخَطَا) Khataa se mehfooz rehna [RSB]

At

Atkali T: (أَتَكَلَّى) Andaaaze se baat bataane waala, atkal se mansoob, qiyaasi [RKT]

Aw

awaalim T: (عَوَالِم) Bahut se jahaan, kai duniyaae'n [RKT]

awaarif T: (عَوَارِف) Pohonchane waala, sabar karne waala, ehsaan karne waala [RKT]

Az

azhaan T: (أَذْهَانَ) Samajh, aql ya haafze ki quwwate'n [RKT]

Baa

Baae'n-hama T: (تایں ہَمہ) In sab baato'n ke bawajood [RKT]

Ba

bad-khwaah T: (بَد خَوَاہ) Bura chaahne waala, bad-andesh, dushman [RKT]

bad-qumaash T: (بَد قَمَاش) Bure challan ka, badmaash [RKT]

Baeed az aql T: Jise aql qubool na kare, ghaer-maaqool, be-maane [RKT]

baeed-az-aql T: (بَعِيد اَز عَقْل) Jo samajh se baala-tar/baahar ho [RSB]

Baiyyin T: (بَيِّن) Waazeh, saaf, clear [RSB]

bargashta T: (بَر گِشْتَه) Munharif, mukhaalif, baaghi, badla hua, phira hua [RKT]

Bari T: (بَرِی) Khaarij, azaad, alag [RKT]

barmalaa T: (بَرْمَلَا) Khullam-khula, elaaniya [RKT]

barmalaa T: (بَرْمَلَا) Khullam-khula, elaaniya [RKT]

basaarat-o-baseerat T: (بَصَاَرَت) Dekhne ki quwwat, aql, fahm, (بَصِیْرَت) Aql, fahm, shuoor, samajh [RKT]

Be

be-aenihi T: (بَعِیْنِه) Hoo-bahoo, bilkul, waisa hi [RKT]

beekh-kuni T: (بِیْخ گَی) Neest-o-naabood karne ka amal, nuqsaan pohonchaana [RKT]

be-muhaaba T: (بِے مُحَاَبَا) Be-khauf, be-dhadak, bila-taammul [RKT]

Be-shara' T: (بِے شَرَع) Sharai usool-o-zawaabit se mehroom, unki paabandi na karne waala [RSB]

Bi

bila-taraddud T: (بِیْلَا تَرَدُّد) Baghaer kisi shak ya hichkichaahat ke [RSB]

Bipharna T: (بِیْپھَرْنَا) Ghusse mein bharna, jhillaana, ghazabnaak hona, ladne par taiyyaar hona, zid karna, bidakna, chaunkna [RKT]

Bo

boda T: Laaghar, kamzor, phus-phusaa [FL]

Ch

challa T: (چَهَلَا) Kada, haath ya paer ki ungliyo'n mein pehenne ka dhaat se bana hua gol halqa, be-nag ki angothi [RKT]

chashm-poshi T: (چَشْم پوشِی) Aankh churaana, dur-guzri, dekh kar taal jaana [RKT]

chee'n-ba-chee'n T: (چِیْن بَہ جِیْن) Naaraazgi ya ghusse ki wajah se peshani par bal, gngry, annoyed [RKT]

choona-gach T: (چُونَا گَچ) Ek tarah ka mazboot choona jo choone aur ret ya eent ka choora mila kar chunaai ya plaster ke liye taiyyaar kiya jaata hai [RKT]

Daa

daar-o-rasan T: (دار و رَسن) Sooli, phaansi [RKT]

Da

daf'-al-balaa T: (دَفْع بَلا) Musibat ka door karne waala [RSB]

daqaaq T: (دَقَائِق) Asraar-o-rumooz, baareekiya'n, nukte [RKT]

daraa'n-haale-ke T: (دَر آن حَالِ كِه) Agarche, halaanke [RKT]

dar-aamad T: (دَر آمَد) Daakhila, andar ghus aana ya aa-gusna [RKT]

dard-e-zeh T: (دَرْدِ زِه) Wo takleef jo haamila ko bacche ki paedaaish se kuch der pehle shuru hoti hai, baccha paeda hone ka dard [RKT]

Darogh-goi T: (دَرَوَغ گوئی) Jhoot bolna, jhoot [RKT]

Dastaras T: (دَسْتَرَس) Rasaai, pohonch, qaabu, qudrat, ikhtiyaar [RKT]

Du

dushnaam-taraazi T: (دُشْنَام طَرَازی) Bura-bhala kehna, galiyaa'n dena [RKT]

Ee

Eezan T: (اِیْضاً) Hasb-e-baala ya saabiq, bilkul wohi hai jo oopar likha gaya [RKT]

Er

Eraab T: (araab) Harakaat, zer, zabar, pesh, jazm, tashdeed waghaera [RKT]

Et

etigaad T: Yaqeen, aqeedat-mandi, taazeem-o-taqaddus ya etimaad ki binaa par dil ka jhukaao [RKT]

Fa

fariyaad-rasi T: Fariyaad ko pohonchna, insaaf [RKT]

fatwa-naweesi T: (فَتْوَى نویسی) Fatwa likhna [RSB]

Fi

Fidaaka abi-o-ummi T: (فِدَاكَ اَبی و اُمی) Teri khaatir mere maa-baap qurbaan [RSB]

firaq T: (فِرَق) Bohot saare giroh [RKT]

Fu

Furuaat T: (فُرُوعَات) Juziyaat, ye buniyaadi usool se nikalne waale amali ahkaam hain, jo roz-marra ki zindagi mein musalmano ki rehnumaai karte hain [RSB]
fasaahat T: (فَصَاحَت) Khush-bayaani kalaam mein martaba-e-kamaal tak pohonchna [RSB]

Ga

gadaa T: (گدا) Mufils, gareeb, faqeer [RKT]
Ganjeena T: (گنجینہ) Zakhira, ambaar, khazaana, godaam [RKT]

Gh

Ghairat to Ghaerat T: (غَيْرَت) Sharm, hayaa, izzat-e-nafs ka lihaaz-o-khayaal [RKT]
Gharaze-ki T: (غَرَضِیکَہ) Haasil matlab ye hai, in short, to sum up [RKT]
ghuyoob-e-khamsa T: (غُیُوبِ خَمْسَہ) Qiyamat, baarish ka nuzool, maa ke pet mein kya hai, kaun kab marega, kal kya hoga waghaera [RSB]

Gi

girdaab T: Wo jagah jaha'n paani gehra hone ke sabab chakkar khaata hai [Urdn], English mein ise whirlpool kehte hain [RSB]

Go

gohar-afshaani T: (گوہر افشانی) Taareef-o-tauseef, khush-bayaani [RKT]

Gu

gul-fishaani T: (گل فِشانی) Phool bikherna, phool barsaani, khush-bayaani [RKT]

Haa

Haasha-wa-kalla T: (حاشا وَ کَلَّا) Allah usse bachaae, kisi buri baat par taajjub karne ke liye bhi bola jaata hai [RKT]

Ha

hatmi T: (حَتْمی) Mustaqil, pukhta, mazboot [RKT]

Hee

heelah-asqaat T: (حیلہ اسقاط) Maiyyat ke zimme jo faraaiz reh gai hain wo maaf ho jaae'n, us niyyat se maiyyat ki taraf se sadqa-o-khairaat kiya jaata hai, us amal ko heela-isqaat kehte hain [RSB]

Hi

Hilm T: (حِلْم) Burdbaari, bardaasht, tahammul [RKT]

Hissi T: (حِسِّي) (Wo cheez) jo zaahiri hawaas se dariyaافت ho sakey [RKT]

Ib

ibhaam T: (إِبْهَام) Shak-o-shubha, confusion, ambiguity [RKT]

If

Ifraat T: (إِفْرَاط) Hadd-e-etedaal se badh jaana, tajaawuz [RKT]

iftira T: (إِفْتِرَا) Bohtaan, tohmat, jhoota ilzaam, khilaaf-e-waaqia ya ghalat baat [RKT]

Ik

Iktisaab-e-ilm T: Ilm ka husool [RSB]

Il

ilm-e-ladunni T: (عِلْمٌ لَدُنِّي) Wo ilm jo mahez faiz-e-Ilaahi se haasil hua ho aur us mein apni mehnat ya kisi ustaad ki taaleem ka dakhla na ho [RKT]

ilmiyat T: (عِلْمِيَّة) Kisi cheez ya baat ka jaanna, ilm hona, ilmi qaabiliyat, gehri jaankaari [RKT]

In

intishaar T: (إِنْتِشَار) Pareshani, tittar-bittar hona, bikharne ki kaifiyat [RKT]

Ir

irtidaad T: (إِرْتِدَاد) Islam ke baad kufr, murtad hona [RKT]

Is

isaabat-e-raae T: Raae ki durustagi [RKT]

isbaat T: (إِسْبَات) Iqarar, haami, haa'n [RKT]

Istaada T: (إِسْتَادَة) Barqaraar, qaaim, saabit, mustahkam [RKT]

istejaab T: (إِسْتِجَاب) Taajjub, hairat [RKT]

Istemaar T: (إِسْتِعْمَار) Kisi mulk ko apni amaldaari mein lena ya ghulam banana, colonization [RKT]

istidlaal T: Daleel, suboot, daleel pesh karte hue [RKT]

istifsaar T: (إِسْتِفْسَار) Sawaal karna, pochna [RKT]

istihza T: (إِسْتِهْزَا) Mazaakh udaana, tamaskhur [RKT]

istikhfaaf T: Tauheen, tazleel, tehqeer [RKT]

It

itlaaq T: Bola jaana, istemaal hona, aaed hona [FL]

Ja

Jaddo-jahad T: (جَدِّ و جَهْد) Mehnat, mashaqqat, koshish karna, make an effort, strive [RKT]

Ji

Jila T: (چِلا) Chamak, raushni, jalwa, aab-o-taab [RKT]

Ju

juzman T: (جَزْمًا) Etemaad, yaqeen, mukhta, mustahkam [RKT]

Ka

kadoorat T: (کَدُوْرَت) Ranjish [FL]

kasb-e-moaash T: Rozi kamaana, rozi ka husool, zariya-e-aamdani [RKT]

Kh

Khaasir T: (خايسِر) Nukhsaan uthaane waala aur naa-kaam [RKT]

khafi T: (خَفِي) Poshida, chupa hua [RKT]

khiraad T: (خِيْرَاد) Aql, samajah, daanish, zarf, wisdom, intellect [RKT]

khufat (T: (خُفَّتَه) Chuip hui, poshida [RKT])

khuraafi-umoor T: (خُرَافِي اُمُوْر) Be-buniyaad, khurafaat [RSB]

Ku

Kufoo T: (کُفُو) Qabila, khandaan, biraadari, muaasharat/tehzeeb waghaera mein ham-martaba, baraabar, ham-nasab [RKT]

kuhoolat T: (کُھُوْلَت) Adhed umri, jawaani aur budhape ke darmiyaan ka zamana, budhaape ka aaghaaz [RKT]

kulli-muqaatia T: (کُلِّي مِقَاطِعَه) Mukammal taur par taalluq khatam karna [RSB]

kura-e-hawaa T: (کُوْرَه هَوَا) Toofani hawa [RSB]

Laa

laa-deeniyat T: (لَا دِيْنِيَّت) Ilhaad, dhariyat, disbelief [RKT]

La

labaada T: (لَبَّادَة) Jubba, rooi bhara hua ya ooni, gown, dress, apparel [RKT]
Laghv T: Behooda, waahiyaat, be-maane, be-faaeda, laa-yaani qaul-o-fe'l [RKT]
laq-o-daQ T: (لَقَى وَدَقَ) Banjar, chatiyal maedaan, bohoh phaela hua, wasee-o-areez [RKT]

Le

League zo'ma T: (لِيْغِي زَعْمَاء) T: Umara, Leader, Sardar [RSB]

Maa

maadoode-chand T: Bohoh thode, nihaayat qaleel, very few [RKT]
maa-fiz-zameer T: (مَا فِي الصَّمِيْر) Jo kuch dil mein ho, dil ki baat, niyyat, iraada, khwaahish [RKT]
Maakhaz T: (مَأْخِذ) Bunyaad, asal, markaz, sar-chashma, makhraj, wo jagah jaha'n se koi cheez akhaz ki jaae [RKT]
Maakhuz T: (مَأْخُذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [RKT]
maane' T: (مَانِع) Rukaawat, rokne waala, manaa karne waala [RKT]
maasiyat T: (مَعْصِيَّت) Gunah, khataa, naafarmaani [RKT]
maasoom anil khata T: (مَعْصُوم عَنِ الْخَطَا) Be-gunaah, khataao'n gunaahto'n se paak, flawless, impeccable [RKT]

Ma

mabzool T: (مَبْذُول) Mutawajje, maail, diverted [RKT]
mafar T: Bhaagne ki jagah, bachaao, chutkaara [RKT]
mafqood T: (مَفْقُود) Khoya hua, ghaayab, gum-shuda [RKT]
mahaaz-aara T: (مَحَاز آرا) Muqaable par aamaada, jung ke liye saff-basta, ready to fight [RKT]
Malaeen T: (مَلَاعِيْن) Mal-oon ki jama, bahut se mal-oon, mardood [RKT]
maqoola T: (مَقُولَه) Qaul, baat, irshaad [RKT]
maqatl T: Qatl kiye jaane ka muqaam, maare jaane ka muqaam [RKT]
Mari T: (مَرِي) Jo dekhne mein aae, dekha hua, wo jise dekh sake'n [RKT]
maskh T: Bigda hua, badla hua, todna, badalna [RKT]
masmaar to mismaar T: (مِسْمَار) Munhadim, tahes-nahes, tabaah-o-barbaad [RKT]
mausil T: (مَوْصِل) Wo jagah jahan do (2) jade'n ya doosri cheeze'n mile'n [RKT]
mauzoo' T: (مَوْضُوع) Gadhi hui hadees, jhooti hadees [RKT]
mazeed baraa'n T: (مَزِيْد بَرَا) Iske siwa [RKT]
Mazhaka-khez T: (مَضْحَكَه خِي) Jis par hasi aae, mazaq mein daalne waala [RKT]

Me

Mehnat-e-Shaaqqa T: (مِخْنَتِ شاقّه) Sakht mehnat, nihaayat mashaqqat, dushwaar kaam [RKT]

mehzooz T: (مَحْظُوظ) Khush, lutf-andoz [RKT]

Mo

mohr sabt karna T: (مُهرِ نَبْتِ کرنا) Tasdeeq karna, tauseeq karna, authenticate [RKT]

Mohtateen T: (محتاطین) Ehtiyaat karne waale [RSB]

Motaqid T: (مُتَقِد) Eteqaad rakhne waala, maanne waala, aqidatmand, paeru [RKT]

Mo'ti T: (مُعْطَى) Ataa karne waala, bakhshne waala, sakhi, faiyyaz [RKT]

Mu

Muaasir T: (مُعاصِر) Ek (1) hi zamaane ka, apne zamaane ka, ham zamaana [RKT]

muaawanat T: (مُعَاوَنَت) Madad, himaayat, taaeed [RKT]

Muaawin T: (مُعَاوِن) Madadgaar, saath dene waala [RKT]

muaiyyid T: (مُؤَيِّد) Taaeed karne waala, madadgaar, muaawin, himaayati [RKT]

Muasis T: (مُؤَسِّس) Buniyaad rakhne waala, baani, founder [RKT]

Muassar T: (مُؤَثِّر) Asar kiya hua, taaseer kiya gaya [RKT]

Muattal T: (مُعْطَل) Kaam se khaali, bekaar [RKT]

Mubaah T: (مُبَاح) Shariyat ke muwaafiq, jaaez, rawaa, halaal [RKT]

Mubalagha-aaraai T: (مُبَالَغَةُ آرائی) Badha-chadha kar bayaan karna, hadd se badh kar buraai ya taareef karna [RKT]

Mubarra T: (مُبَرَّر) Kisi gunaah, tohmat ya sifat-e-mazmoom wahgaira se bari, paak-o-saaf [RKT]

Mubham T: (مُبْهِم) Wo baat jis ka matlab saaf na ho aur samajh mein na aae, jis mein ibhaam ho [RKT]

mudaafa-at T: (مُداْفَعَت) Taaeed, himaayat [RKT]

Mufassal T: (مُفَصَّل) Tafseer-o-tashreeh ke saath bayaan kiya hua, khol kar bayan kiya gaya, waazeh [RKT]

Mughallataat T: (مغالطات) Ghalat-fehmiyaa'n, mughaalate [RKT]

muheet T: Ahaata kiye hue, ghere hue [RKT]

muheet T: Ahaata kiye hue, ghere hue [RKT]

muhim T: (مُهِم) Bada bhaari ya dushwaar-guzaar kaam, zaroori kaam [RKT]

muhyi T: (مُحْيِي) Zinda karne waala, jilaane waala [RKT]

Mukhamse T: (مُخْمَص) Jhamela, uljhan, mushkil, pecheeda muaamala, jhagda, bakheda [RKT]

Mulakhkhasan T: Abridge edition, mukhtasar, summarized edition [RSB]

Mulk T: Mamlakat, sultanat, baadshaahi [RKT], wo cheez jis par qabza ho [Urdu]
 mullaen T: (مَلَاعِين) Mal-oon ki jama, bohot se mal-oon, mardood [RKT]
 mundaraj T: (مُنْدَرَج) Darj-shuda, likha hua, shaamil, daakhil [RKT]
 Munfarid T: (مُنْفَرِد) Mumtaaz hona, yakta hona [RKT]
 munkashif T: (مُنْكَشِف) Zaahir, aashkaar, waazeh [RKT]
 muntashir T: Bikharne waala, be-tarteef, tittar-bittar [RKT]
 musaaid T: (مُسَاعِد) Muaawin, madadgaar, muwaafiq, haami, supporter [RKT]
 Musbat T: (مُثَبِّت) Daleel waghaera se saabit-shuda, saabiq kiya hua, jis mein behtari, taraqqi zaahir ho [RKT]
 musta'mal T: (مُسْتَعْمَل) Istemaal hone waala, istemaal mein laaya jaane waala [RKT]
 Mustahsan T: (مُسْتَحْسَن) Pasandida, behtar, accha [RKT]
 mustazaad T: (مُسْتَزَاد) Badhaaya hua, ziyaada kiya hua, additiona, extra [RKT]
 mutaabaqat T: (مُطَابَقَت) Yaksaniyat, baraabari, mushaabahat [RKT]
 mutahammil T: Tahammul karne waala, bardaasht karne waala, saabir [FL]
 mutalla T: Waaqif, khabardaar, aagaah [Urdu]
 mutanaaza-feeh T: (مُتَنَازِعُ فِيْهِ) (Wo cheez) Jis mein ya jiske mutaalliq naza ya jhagda ho, ya ittifaq-e-raae na ho [RKT]
 Mutanabba T: (مُتَنَبِّه) Bataaya gaya, aagaah kiya gaya, tambeeh kiya gaya, khabardaar kiya gaya [RKT]
 mutanaffir T: (مُتَنَفِّر) Nafrat karne waala, karaahat karne waala, bezaar [RKT]
 mutanaffir T: (مُتَنَفِّر) Nafrat karne waala, karaahat karne waala, bezaar [RKT]
 mutaqaza-e-imaan T: (مُقْتَضِئُ اِيْمَان) Imaan ka taqaaza [RSB]
 Mutaraadif T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]
 Mutarashsheh T: (مُتَرَشِّح) Tapakne waala, aashkaar, zaahir, zaahir hone waala [RKT]
 Mutasaadim T: (مُتَصَادِم) Ghair-muwaafiq, takra jaane waala [RKT]
 mutazaad T: (مُتَضَاد) Ek-dosre ki zidd, ulta, mukhaalif, bar-khilaaf [RKT]
 mutazalzal T: (مُتَزَلْزَل) Dagmagaane waala, kaanpne waala [RKT]
 muwaafaqat T: (مُوَافَقَت) Ittefaaq, baraabari, saath [RKT]
 muwaazana T: (مُوَازَنَة) Baraabari, andaaza karna, jaanchna, comparison [RKT]
 muztar T: (مُضْطَر) Be-chaen, be-taab, pareshaan, be-qaraar, be-bas, be-ikhtiyaar, majboor, mohtaaj [RKT]

Naa

Naa-aashna T: (نَا اَاشْنَا) Naa-waaqif, laa-ilm, anjaan [RKT]
 naagaah T: (نَاغَاه) Yakaa-yak, daf-atan, ek-dam, achaanak [RKT]
 naaib T: (نَائِب) Qaayam-muqaam, madadgaar, numaainda, agent [RKT]

Na

nabrad-aazma T: (نَبْرَد اَزْمَا بَوْنَا) Ladna, jung karna [RKT]

naghma-sara T: (نَغْمَه سَرا) Gaane waala, gawaiyya, singer, one who sing a song, singing a song [RKT]

Nahi T: (نَہی) Wo hukm jo kisi kaam ko rokne ke liye de'n, rok, mumaaniat [RKT]

nahj T: (نَہج) Taur, tariqa, andaaz, dhang, qaaeda, usool [RKT]

nas T: (نَاص) Aisi aayat-e-qurani ya hadees jo sareeh ho, yaane jis mein koi taaweel ki gunjaaesh na ho, quran ki waazeh aayat nez waazeh hadees [RKT]

Nazaar T: (نَزار) Dubla patla, kamzor, laaghar, mufliis [RKT]

Ni

nidaa T: (نِدا) Daawat, bulaawa, aawaaz [RKT]

Nigahdaasht T: Dekhbhaal [Urdu]

Nu

Nusoos T: (نُصُوص) Nas ki jamaa, daleele'n, qatai dalaael, waazeh baraheen [RKT]

Paa

paainda T: (پايندہ) Istihkaam bakhshne waala, mustahkam, qaayam, hamesha, abadi [RKT]

paash-paash T: Reza-reza, choor-choor [FL]

Pa

paraganda T: (پَرَگَندہ) Bikhra hua, pareshaan, muntashir, scattered [RKT]

Pe

pehlu-tahi T: (پہلو تہی گزنا) Kinaara-kashi, katraana, taal-matol [RKT]

Qa

qareena T: (قَرِيْنَه) Qiyaas, andaaza, alaamat, baahami-taalluq [RKT]

qazaa-e-haajaat T: (قَضَائِے حَاجَات) Zaruriyaat ko poora karna [RSB]

Qi

qita' T: (قِطْعَه) Kisi cheez ka tukda, juzv, segment [RKT]

Raa

Raas-ul-maal T: (رَاسُ المَال) Asal sarmaaya, poonji, sarmaaya-e-tijaarat [RKT]

Ra

Rafa' T: (رَفَعَ) Door, khatam, kisi kaefiyat ke hat jaane, door ho jaane, ya zaayal ho jaane ka amal [RKT]

ragg-o-pae T: (رَگ و پَے) Ragg aur pattha, gosht-post, fitrat-o-khamira-e-dil-o-dimaagh [RKT]

rakaakat T: (رَکَاکَت) Sustī (aql ki) jisse baat mein pastī, kamzori [RKT]

razaa-at T: (رِضَاعَت) Baccho'n ko doodh pilaana, doodh peene ka amal [RKT]

Re

rehm-e-maadār T: Batn-e-maadār, womb of mother [RKT]

Roo

Roo-riaayat T: (رُوءِ رِیَايَت) Lihaaz, paas, murawwat, taraf-daari [RKT]

rooyat T: (رُؤِیَت) Deedaar, nazaara [RKT]

Saa

Saa' T: (صَاع) Ek wazan ya paimaana jo taqreeban saadhe-teen (3 ½) ser aur baaz ke nazdeek teen (3) ser ek (1) chataak ya 234 tole ke baraabar hota hai, jau ya gandum naapne ka paimaana [RKT]

saada-looh T: (سَادَه لَوْح) Naadaan, bhole-bhaale [RKT]

saaqit T: (سَاقِط) Mustarad, matrook, [FL]

Sa

sabb-o-shatm T: (سَبَّ و شَتْم) Zulm-o-sitam, laan-taan, jor-o-jafaa [RKT]

Sadaa T: (صَدَا) Aawaaz, goonj, pukaar, nida [RKT]

sad-haa T: (صَدْبَا) Bohot ziyaada, be-shumaar [RKT]

Sae T: (سَعَى) Daud-dhoop, jaddo jahad, hajj ka ek rukn [RKT]

saeed-o-shaqi T: (سَعِيد و شَقِی) Khush-qismat aur bad-qismat [RSB]

salaasat T: (سَلَاسَت) Rawaani, safai, easiness [RKT]

sama'-o-basar T: (سَمْع و بَصَر) Sunna aur dekhna [RSB]

Sanad T: (سَنَد) Sadaaqat-naama, dastawez, jawaaz, bharosa karne ki cheez [RKT]

saqaafat T: (ثَقَافَت) Tehzeeb, culture, costumes and beleifs [RKT]

sarbasta T: (سَر بَسْتَه) Makhfi, chupa hua, poshida [RKT]

Sarkarda T: (سَرکَرْدَه) Sardaar, qaaed, afsar, muntakhab, qabile ka sardaar [RKT]

sarkhael T: (سَرخِیل) Kisi jamaat ya giroh ka sardaar, leader, qaaed, chief, leader [RKT]

Sarshat T: (سَرشَت) Fitrat, aadat [RKT]

Satar T: (سَطْر) Ek (1) seedh mein likhi hui tehreer, written line, row on a page [RKT]

Sh

Sha-aaer T: (شَعَائِر) Ibaadate'n, qurbaniya'n, nishaniya'n aur alaamate'n [RKT]

Shad-o-mad T: (شَدَّ و مَد) Josh-o-kharosh, zor-shor [RKT]

shadaaed T: Shadeed ki jamaa, takleefe'n, musibate'n, sakhtiyaa'n, gham, ranj [RKT]

shadaaid T: (شَدَائِد) Takleefe'n, musibate'n, sakhtiyaa'n, gham, ranj [RKT]

sharf-e-talammuz T: (شَرَف تَلَمُّذ) Shagirdi ka ezaaz [RSB]

shashdar hona T: (شَشْدَر هُونَا) Haaraan-o-pareshaan hona, haerat-zada hona [RKT]

shathiyyaat T: (شَطِیَّات) Khilaf-e-shariyat baate'n, fuzool aur bekaar baate'n [RKT]

sheereeni-e-lab T: (شِیرِیْنِی لَب) Hoto'n ki mitaas [RSB]

Shoba T: (شُعْبَه) Shaakh, juzv, hissa, tukda, kisi idaare ka koi hissa, daftar, shaakh [RKT]

Si

siraat T: (صِرَاط) Rasta, yahan isse muraad jannat ke raaste mein dozakh se guzarte waqt maujood pul ki taraf ishaara hai, jise pul-siraat kehte hain [RSB]

sitam-baalaa-e-sitam T: (سِتَم بِالَاءِ سِتَم) Zulm par zulm, ek takleef ya pareshani par doosri takleef ya pareshani [RKT]

Soo

soo-al-etiquaadi T: (سُوءُ الْعِتْقَادِ) badd-aqeedgi [RSB]

Su

suoobat T: (صُعُوبَت) Sakhti, diqqat, mushkil, takleef, museebat [FL]

Ta-

ta-aawoon T: (تَعَاوُن) Ek-doesre ki madad karna [RKT]

Taa

Taabe T: (تَابِع) Farmabardaar, mutee, maatahat, paaband, hukm maanne waala [RKT]

taaghi T: (طَاغِي) Sarkash, baaghi [RKT]

Taaib T: (تَائِب) Tauba karne waala, gunaah se baaz aane waala [RKT]

taaifa T: (طَائِفَه) Qaum, firqa, millat, jamat [RKT]

taakheer T: (تَاخِير) Der, dheel, waqfa [RKT]

Taammul T: (تَأْمُل) Ghaur-o-fikr, soch-bichaar, heela, bahaana [RKT]

Taan-o-tashnee T: (طَغْن تَشْنِيع) Laanat-malaamat [RKT]

Ta

tafreet T: (تَفْرِيط) Kami karna, kotaahi karna [FL]

tafseeq T: (تَفْسيق) Haq-o-falaah ke raaste se hat jaana, fisq ki taraf mansoob [RKT]
 Tafweez T: (تَفْوِيز) Ikhtiyaar waghera ki supurdgi, hawaalgi [RKT]
 taghleet T: (تَغْلِيْط) Ghalat qaraar dena [RSB]
 takhfef T: Kam karna, kami, ikhtisaar, halka karna, aaraam [RKT]
 takhta-daar T: (تَحْتَهُ دَار) Phaansi, gallows [RSB]
 Talazzuz T: (تَلَذُّذ) Lazzat-andози, mazaa ya lutf haasil karna [RKT]
 talkh-lisaani T: (تَلْخ لِسَانِي) Sakht bol-chaal, kadwa kalaam, badtameezi, bad-zabaani [RSB]
 Tamaa' T: (طَمَع) Laalach, hirs, bohot ziyaada khwahish [RKT]
 tanaa'uz T: (تَنَافُض) Tazaad, ikhtilaaf [RKT]
 Tanaasukh T: (تَنَاسُخ) Aawa-gawan, ek soorat se doosri soorat mein hona, rooh ka ek qaalib se nikal kar doosre qaabil mein aana [RKT]
 tanqeeh T: (تَنْقِيح) Jaanch-padtaal, tafteesh, tehqiqaat, chaan-been [RKT]
 taqaddus T: (تَقْدُّس) Paakeezgi, paaki, paak hona, khaalis hona [RKT]
 taqdees T: Paakeezgi, paakeezgi bayan karna, paaki ki taraf nisbat karna [RKT]
 taqweem T: (تَقْوِيْم) Aam saalaana jantri, calender [RKT]
 Tark-e-muwalaat T: (تَرْك مَوْلَات) Hukumat se badzan ho kar awaam ki ahkaam-e-sarkaari se roo-gardaani, hukumat ke saath adm-e-taa-aawun-o-ittihaad, non-cooperation [RKT]
 tasallub fid-deen T: (تَصْلُب فِي الدِيْن) Deen ke muaamale mein mazbooti sakhti [RSB]
 Tasannun T: (تَسَنُّن) Sunnat-e-rasool ki paabandi, Ahle Sunnat wal Jamaat ki paerawi, sunni hona [RKT]
 Tashaiyyo T: (تَشْيِيْع) Sheeiiyyat, shia mazhab ikhtiyaar karna, apne aap ko shia zaahir karna, shia hona [RKT]
 Tasheeh T: (تَصْحِيْح) Durust karna, theek karna, saheeh karna, ghalati door karna [RKT]
 Tasreeh T: (تَضْرِيْح) Wazaahat, saraahat, tauzeeh [RKT]
 Tauzeeh T: (تَوْضِيْح) Wazaahat, saraahat, tashreeh, sharah [RKT]
 tawaazo T: (تَوَاضَع) Khaatir-madaarat, inkisaari, aajizi, humility, politeness [RKT]
 Tawahhum parasti T: (تَوَبُّهُم بِرَسْتِي) Be-buniyaad aur khayaali baato'n par yaqeen karna [RSB]
 tazheek T: (تَضْحِيْك) Hasi udaana, mazhaka, tazleel [RKT]

Ti

Tiryaaq T: (تَرْيَاق) Zeher ka asar door karne waali dawaa [RKT]

Too

toorsh-rooi T: (تُورْش رُوِي) Bad-mizaaji, chid-chida-pan, sakhti, naaraazgi, ghussa [RKT]

Tu

Tuff T: (تُف) Laanat, phatkaar, dhutkaar [RKT]

Turrahaat T: (تُرَّهَات) Bekaar, fuzool aur behooda baate'n, be-maane bakwaas [RKT]

Uq

uqoobat-khaana T: (عُقُوبَتِ خَانَه) Azaab dene ki jagah, saza dene ki jagah [RKT]

Us

ushshaaq T: (عُشَّاق) Chaahne waale, ishq karne waale [RKT]

ustuwaar T: (أُسْتُوَار) Mazboot, mohkam paaedaar [FL]

Waa

waashigaaf T: (واشِغاف) Saaf, khula hua, zaahir [RKT]

Wa

Wadeeat T: (وَدِيعَت) Amaanat, kisi ki tahweel mein di hui cheez [RKT]

wahbi T: (وَهْبِي) Ataa-e-Ilaahi, qudrati [RKT]

Waq-at T: (وَقَعَت) Martaba, qadr, izzat, azmat, buzurgi [RKT]

waraa T: (وَرَا) Siwa, alaawa, baahar, aazaada, siwaae, bajuz [RKT]

wast T: (وَسْط) Beech, darmiyaan [RKT]

waza'-e-hamal T: (وَضْعِ حَمَل) Baccha paida hona, hamal barqaraar na rehna ya rakhna [RKT]

Waza' T: (وَضْع) Tarteef dena, banana, ghadna, ejaad [RKT]

Wi

wisaal-e-mehboob T: (وِصَالِ مَحْبُوب) Mehboob ka qurb ya mulaqaat [RKT]

wistaat T: (وِصَاظَت) Zariya, waasta, wasila, tawassut [RKT]

Wu

wusat-e-nigaah T: (وُسْعَتِ نِغَاه) Firaasat, baseerat, nazar ki gehraai [RKT]

Ya

yakta-e-asr T: (يَكْتائِ عَصْرِ) Apne ahd mein sabse alag, be-misaal, la-jawaab shakhs [RKT]

Yaum-e-alast T: (يَوْمِ أَلَسْتُ) Wo din jab Allah Ta'ala ne logo'n se poocha ke kya main tumhara Rabb nahi hoo'n [RSB]

Zaa

zaair T: (زَائِر) Ziyaarat karne waala, ziyaarat ko jaane waala [RKT]

Za

zan T: (زَن) Biwi, dulhan, aurat-zaat (baaligh aurat) [RKT]

zaraafat-e-taba T: (ظَرَفَاتِ طَبْع) Khush-mizaaji, pur-mazaah tabiyat [RKT]

Zee

zee-ikhtiyaar T: (ذِي إِخْتِيَار) Hukumat waala, saahib-e-ikhtiyaar, rutba waala [RKT]

Ze

zer-e-tasarruf T: (زَيْرِ نَصْرُف) Qabze mein ikhtiyaar mein [RKT]

Zi

Ziraa-at T: (زِرَاعَات) Kheti-baadi [RKT]

ziyaa' T: (ضِيَاع) Nuqsaan, tabaahi, barbaadi [RKT]